Record of Christian Work

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THE article which appeared in our May issue, on page 378, on the Centennial of Home Missions, was prepared for us by Doctor Thompson, secretary of the Presbyterian Board of Home Missions. By a mistake the article was not credited to Doctor Thompson, and we take this occasion to apologize for the omission.

AT a recent meeting of the board of trustees of the Mount Hermon Boys' School, Mr. Edwin M. Bulkley was elected treasurer of that institution. The former treasurer, Mr. Samuel D. Davis, who has served the school in that capacity for a number of years, has been compelled to resign, owing to protracted absence from home. Mr. Bulkley assumed the treasurership the first of May.

IN a recent lecture on Charles H. Spurgeon, Rev. Alexander Whyte said the great London preacher "preached extempore, but did not think extempore." Mr. Spurgeon was certainly gifted to a marked degree in his ability to give forceful expression to great truths. He spoke with such freedom that many a man has tried to imitate his style, without realizing that the real secret of his power was to be found in his having obtained the knowledge which he expressed by diligent study. One of the first requirements of an extemporaneous style is to be a diligent student. No man can give out to others what he has not already made his own, and that is as true in the ministry as in any other profession.

IN the death of Dr. T. DeWitt Talmage, America has lost the last of that famous group of preachers, whose names have been household words throughout the country for more than half a century. Dr. Talmage was probably without a peer in his extraordinary descriptive powers, and his sermons are never to be forgotten. His popularity as a preacher continued to the very end. Wherever it was announced that he was to preach a crowded audience always greeted him. He was probably one of the most widely known men of his day, for his sermons were published through a syndicate every Monday morning by newspapers throughout the country, and appeared as well in many of the religious weeklies. Many another man would have found this popularity and power a great snare, and it is to Dr. Talmage's great honor that in all the years of his ministry he remained loyal to the gospel, which he preached in all its simplicity and power. His death is mourned, not only in the large cities, where multitudes have been moved by his eloquence, but in the remote cabin of the pioneer, in which his printed sermons will never be replaced.

AN event which has attracted attention during the past month has been the Southern Educational Conference, which convened at Athens, Ga., April 24 to 27. This gathering was the fifth one which has been held in the interests of education in the South, the first having been convened at Capon Springs, Va. Each year the growing interest in this conference has been manifested by an ever-increasing attendance, which at the recent gathering at Athens numbered nearly six hundred. The object of these conferences has been to awaken an interest

throughout the South in the development of public schools for the education of all, without respect to color or creed.

AS the guests of Mr. Robert C. Ogden of New York City, a large delegation from New York, Philadelphia and Boston, including many prominent ministers, educators and writers, attended this conference. En route to Athens, Mr. Ogden entertained the delegation at Hampton, Va., where an opportunity was given to visit the great school founded by General Armstrong, known as the Hampton Normal and Industrial Institute for the colored and Indian races. Subsequent to the conference an extended tour was taken through Georgia, Alabama, Tennessee and Virginia, during which a large number of the leading educational institutions of these states were visited. Everywhere the party was received with that genuine, whole-hearted hospitality which is characteristic of the South, and many valuable lessons were afforded the delegation in industrial training, which is needed, not only in the Southland, but in many of our large Northern schools. At the time of going to press we are unable to give as full a description as we should wish of this tour, or the impressions received, but we shall endeavor to present it to our readers more fully in our next issue. The difficult problems which confront the South are already assured of final solution in the wisdom and tact which is characteristic of the work of the great educational leaders in the Southland whose ability and spirit is the same which distinguished their forefathers a generation ago.

IF I were in an accusatory mood, I should charge the Church with neglecting the systematic and thorough study of the Bible. It is not enough to dip into the Bible here and there. Such promiscuous reading is little better than an insult. Congregations do not like a regular and systematic and thorough biblical exposition. They like to be surprised as so many children by the novelty of the text. They do not bend themselves strongly and lovingly to the study of the Book, saying, Let us have Bible, nothing but Bible, for the Word of the Lord alone endureth forever.

And I would also accuse the pulpit of yielding to the foolish desire of congregations in this matter. The use of texts has been most disastrous in Christian history. I know of nothing more perilous, sometimes more wicked, than to take a text, to detach a line from the current of its meaning, to make a motto of a revelation, to tear a limb from a body and speak of it as a unity. In these matters we have much to answer for. On the other hand, never was the Bible so elucidated as it is to-day; never was it so pictorially illustrated as it is now; never was it so cheap as it is at this moment.

The best commentary on the Bible is experience. The man who can stand up and say: I have been in affliction, sorrow, darkness, weakness, poverty, and the Bible has proved itself to be counsellor, and light, and guide, and friend, is one of the best annotators the Bible can have. As for those who wish to understand the Book, let me say, Begin where you can: begin at a parable, begin at a beatitude, begin at any accessible point, and work your way from the known to the unknown —not fitfully and spasmodically, but steadily, constantly, patiently.

Blessed Book, bright as heaven when the sun has dissolved the clouds: beautiful as earth when the summer has clothed it with flowers: wondrous Book, now all music, now all judgment —a fountain in the wilderness, a shade as of a great rock in a weary land— an infinite provision for the soul's infinite hunger—not a man-made Book at all, but quite full of God, throbbing with God, burning with God, awful, solemn, sublime with God. Other books come and go, but this Book stands forever, because the world forever needs it.—*Dr. Joseph Parker.*

THE MORE THAN COMMAND TO CHRISTIANIZE THE WORLD.*

Rev. P. Carnegie Simpson, M. A.

Our Lord Jesus Christ left the command to preach the gospel to every creature. Now, there is a type of religious mind—Newman had a good deal of it in him—which really prefers that, to the human judgment, what it is told to believe should seem incredible and what it is told to do should seem unreasonable. It appears, to men of this type, an act of purer faith or submission to believe or obey under such conditions.

But this is not a true statement of our Lord's great and generous way with His people, whom He calls "not servants, for the servant knoweth not what his lord doeth, but friends." On the contrary, it is a real part of Christianity not only to obey, but to find what is obeyed growingly commend itself to the mind, and heart, and conscience, and judgment. This comes not through abstract reasoning so much as through experience.

Divine truths and commands justify themselves—that is, they turn out demonstrably right and reasonable—in life and history. We are meant to see this, and to take the advantages that are offered to us for the battle of faith and duty in having, as well as even divine propositions and precepts, also the corroboration of facts on which to stand. Nineteen centuries of the propagation of the gospel have a great deal to say to us of the demonstrable rightfulness and reasonableness—in addition to the original authoritativeness—of the command to Christianize the world.

In the first place—and this is really a most important thing though, of course, faith always knew it—it is becoming historically proved that Christianity has got it in it to be the absolutely universal religion. Kuenen, in his Hibbert Lectures, says that universality in religion is tested by two things—by, whether, in the first place, the teaching of any faith is free from essentially local, or racial, or sectarian elements, and whether, secondly, that faith does as a matter of fact spread over the world to any great extent. How Christianity stands these tests and stands them absolutely—"Islam and Buddhism," as Kuenen says, "fail to acquit themselves of their task beyond a certain stage"—is one of the most impressive facts of history.

Do we realize what a striking thing it is that the person of Jesus Christ—Who was born twenty centuries ago of a race one of the most ethnologically distinctive in the world—should be recognizable alike by the East and the West, the savage and the cultured, the first century and the present, as the perfect Exemplar? How significant it is that the Christian evangel—given, originally, to men of one very specialized form of religion—should be, if stated in its truth and simplicity, utterly unrestrainable within sectarian limits, and that wherever it goes over the wide world it finds a response. Is it not full of suggestion that in every age since Christianity arose, in every clime, from every type of the human family, have been, increasingly, societies of men, differing the poles asunder in every other conceivable respect but in this thing one—that they were Christians? These reflections are commonplaces, but they point to a great moral.

Wordsworth describes the power of Burns as "deep in the general heart of man." The eulogium is true of many great teachers of mankind. But how incomparably, profoundly and universally true is it of the Author of that religion which has survived the most various epochs of history and embraced every type of the human

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race and is to-day expanding itself as never before. How

> "Deep in the general heart of man
> *His* power survives!"

Faith, as I have said, always knew that Jesus Christ could be and would be a Saviour for all men, but it is—especially to the modern historical mind—no small thing that this is now more than an assurance of faith and is an assertion of fact.

There can be no manner of question of the right of Christianity to be called the world religion or of its progress towards actually being that. It claims as its nominal adherents one-third of the human race; the professing Christians in the world are reckoned at five hundred millions. It is to be found in practically every land on the earth; the exceptions—such as portions of higher Asia—are, in the most proper and justifiable sense of the phrase, exceptions that prove the rule. In these widely-varied lands, Christianity can root itself and be at home; there are, in China and Africa, Christian communities with a healthy and flourishing life that has about it nothing of the exotic. Its tides are markedly and indisputably advancing; in the case, for example, of India—as a distinguished authority, Sir Charles Elliot, stated lately in *The Times*—the Christian community has increased, during the last decade, at four times the rate of the general population. Of course it is easy to make too much of facts and figures such as these, but it is also easy to fail to appreciate their significance. What they do mean is the historical proof that Christianity, first, can cover the world, and secondly, is on the way to doing it. This is the "footnote of history" to the astounding last command of Christ.

It is historical facts such as these that really put out of court the philosophical criticisms on Christian missions which are still current. There is time here to refer to only one such criticism, which I shall take from Mr. Spencer. He declares that "the religion current in each age and among each people has been as near an approximation of the truth as it was then and there possible for men to receive." In a question of this kind—as indeed in nearly every question—an ounce of fact is worth a ton of theory. Is this a statement which the facts of Christian history support? Take a concrete case. Certain races of wild savages on the shores of the Central African lakes have, in a very remarkable way, received Christianity and been transformed by it within the last few years. Is there the slightest ground for saying that, if the evangel had been preached to them much earlier, it would have been impossible "then" for them to receive it? There is no such ground. At no prior period of their history could they conceivably have been less able or prepared to receive the truth and morals of Christianity than in the brutalized condition in which, only yesterday, the gospel found them, but out of which they rose to a new life. It is really contrary to fact to say there are any peoples who cannot receive Christianity and receive it now. It is the fact that Christianity, which is alien to no race that is human, is inopportune at no stage—even the lowest—of a race's development.

For, however, one person who holds a philosophical theory that criticises Christian missions, there are a hundred who are unconvinced as to their practical and pressing necessity.

1. Imagine that a good many people, perhaps unconsciously on their part, have taken it that the call urgently and immediately to preach the gospel to every creature has lost much of its insistence with the decline of darker and severer views as to the fate of the "perishing heathen." Well, only theologians unduly anxious to be completely "systematic" and forgetful that one of the most important things in even Christian knowledge is to know where to admit ignorance, have ever thought they knew the final destiny of those who die without having heard the name by which men must be saved.

But if we do not know much about the future condition of the heathen, we know to-day, as never was known

before, their present condition. Surely the time is past when any intelligent person can longer cherish the idea of the non-Christian races in the world as living a happy, innocent, child-like life in an Arcadian simplicity which is only unnecessarily perturbed by the entrance of the Christian missionary. The idea is the utterest nonsense. The life of heathenism is an unspeakable abomination. Its cruelty, its falseness, its lustfulness, its injustice simply do not bear telling. Anyone who has really been in contact with it can bear witness to that. In the name of very humanity, we whose kinder lot has been cast in Christian lands must bring ourselves to *see* what the lot of the heathen in this world really is and so be stirred to an energetic compassion. So strong is this call in the name of simply humanity that I will say that even an unbeliever in the faith of Christ should yet support the preaching of the Christian religion throughout the world. As regards belief, it would be—from the point of view of the unbeliever—to make the heathen merely exchange one superstition for another; well, in that there is at least no great harm. As regards everything else that affects human life—morals, happiness, enlightenment, justice, hope—it would be to rescue men and women and children out of unutterable darkness and degradation; and that, surely, is an end a friend of mankind should support. For Christian missions, inspired by a higher end, accomplish this end too, and nothing else does accomplish it.

2. This is another thing which, surely, it is no longer possible to hold—namely, that the mere contact with higher forms of civilization will of itself, without the gospel, elevate the heathen and ameliorate his lot. It is not the case; the condition of the native races on the western coast of Africa may stand as illustration. The result of contact—through, say, war or commerce—between heathen races and non-Christian Western civilization is the harming and even destroying, rather than the helping and re-creating, of the former. It is, then, no absurd paradox but a reasonable and sober position, and I repeat it, that even the unbeliever in the Christian faith should, in the name simply of humanity and humane happiness and progress, support Christian missions. And if he should, how much more should the Christian!

The points that have been touched on in these foregoing paragraphs may seem to be and indeed are, of secondary importance in the question of Christian missions. But it is a mistake to despise the secondary arguments for things. I am sure that in the Church there are many people—they may not be our most spiritually-minded, but they are really Christian, people—who, while of course they must admit that Christ commanded His Church to convert the world, still act practically on the view that it is a proposal which may be left to those who are "interested in missions," while they themselves give their attention and means to more "practical," more pressing, and more philanthropic forms of Christian activity. If such people were conversant with such secondary considerations as have been mentioned, they might be led to give to this command of Christ and the carrying of it out a new attention and a new support. The mediæval Church sang that Christ came *"teste David cum Sybilla";* the modern Church may well argue that His work goes on authorized not by faith only, but also by reason, history and humanity.

And yet, while this, for at least many people, is true, it is also true that men will never be inspired to any sacrifice or labor for Christian missions unless, in addition to these considerations, lower than the command of Christ, they have also a consideration which is higher. There is something higher than mere obedience—something which includes obedience and transcends it. That is love. Love to Christ!—that is a thing which easily is vague and unreal or ends in merely subjective feeling.

I have time here and in the present

connection to say about it only this. One test of your love to another is your earnestness that his interest should prosper, that he should gain his due and that, indeed, you care about his advantages as much as, or more than, your own. Only love ever inspires this. If, then, a man loves Christ, the thing he cares about is that Christ's name should be, as St. Paul says, "magnified"—made more of in the world, more widely known, more justly understood, more truly trusted, more highly honored. When this is in our religion, then the whole aim and effort of Christian missions are an instinct that hardly needed the command; and we feel how slow the sense of duty has been even to obey what love to Christ should have been quick actually to anticipate.

STUDIES IN THE EPISTLES OF PETER.

Rev. J. H. Jowett, M. A.

PREPARING FOR THE END. 1 Peter iv. 7-11.

That is a most momentous conviction which is expressed in these words: "The end of all things is at hand." What kind of conduct will it determine, and to what kind of counsel will it lead? Here is an apostle, deeply possessed by the solemn conviction that the great consummation is approaching, that the glorified Christ is returning, that the judgment is impending, and that "the end of all things is at hand." In the looming presence of so urgent and so commanding an event, how will the apostle shape his message? What kind of counsel will he give to his readers? What manner of preparation will he constrain them to make? It matters little or nothing that the apostle's anticipations of the second advent were premature, and that the stupendous consummation was delayed. For you and for me the instructive and all-absorbing conjunction remains the same. Here is the Apostle Peter, sharing with his fellow Christians the expectation of an immediate end. The Judge is at the door! What will be the manner of their behavior? If we knew that within a year or two the Master would reappear as the august and sovereign Judge, how ought we to pass the intervening days? We know from the letters of the Apostle Paul how the urgent expectancy influenced some of the early Christians. Some were thrown into panic. Others were despoiled of their spiritual collectedness by the invasion of unreasonable excitement. Others abandoned their ordinary employment, and lapsed into an indolence in which they might find more leisure to wait and watch for the King's appearing. And we know with what severity the apostle denounced these perilous and irrational excesses. "Study to be quiet and to do your own business." "Be not shaken in mind." "We command that with quietness ye work and eat your own bread." "Let us watch and be sober." All this dangerous sensationalism was combatted and subdued by the cool self-possession of this man's healthy and imperial mind.

And now here is the Apostle Peter confronted by the same prevailing and insidious inclinations. What will be the character of his message? Let us make the matter directly pertinent to our own condition that we may appreciate the strong, cooling, controlling influence of the apostle's counsel. For us, too, my brethren, "the end" may be at hand. Death looms on the not-distant horizon. The King is at the gate! What shall be the nature of our preparations, and the character of our behavior? "The end of all things is at hand; *be ye therefore of sound*

mind." Sound mind! Life is to be characterized by reasonableness and sanity. There is to be nothing morbid about our mental state, nothing melancholy or diseased. We are to be mentally "sound," emancipated from distraction and panic. We may enter into the content of the descriptive word by watching its usage in our common speech. We are familiar with the phrase, "as sound as a bell," and the usage will act as part-interpreter of the apostle's thought. "Sound as a bell!" There is no break in the metal, no severance in the elements; it holds together in compact and undivided unity. "Sound mind:" as sound as a bell; no break in the mind, no division, no distraction, but a wonderful collectedness, issuing in the definite tone of clear and decisive purpose. We are also familiar with another application of the word, as in the usage "sound" and "unsound" meat, where the significance is indicative of health and disease. And this, too, may guide us into the content of the apostle's thought, for when he counsels "sound-mindedness" he unquestionably refers to a mental condition which is freed from all morbidity, defilement, taint and disease. "The end of all things is at hand; be ye therefore of sound mind," delivered on the one hand from the mental distraction that destroys life's music, and on the other hand from the morbid depression which so frequently opens the gate for the invasion of death.

"And be sober." That is the second note of the apostle's counsel. "And be sober." It is a warning against all kinds of intoxication, but especially against the intoxication of excited and tumultuous emotion. There are stimulants other than those of intoxicating drinks; and there is a sensationalism to be found elsewhere than in carnal gratification. Excessive stimulants may be found in the revival meeting, and men may revel in intoxicated emotionalism even in the sanctuary. Men may "lose their heads" in many more ways than by the excessive imbibing of strong drink. "Be sober." Do not give way to any excitement which will make life grotesque and foolish! Beware of the sensationalism which is so often the minister of sin. "Be sober." It is an appeal for the culture and discipline of emotion. "Be sober *unto prayer";* preserve that calmness of life which is consistent with steady aspiration, and fruitful supplication; maintain a quiet "watching unto prayer." Here, then, are two of the features which characterize a life possessed by a healthy expectancy of the Lord's appearing: sound-mindedness and sobriety. We are to wait the coming of the King with mind and heart delivered from the distractions of panic, from the taint of corruption, and from a feverish sensationalism which is destructive of the higher ministries of fellowship and prayer.

And now the apostle proceeds to add a third element to those already mentioned. *"Above all things being fervent in your love among yourselves."* To "sound-mindedness" and "sobriety" he adds the ministry of "love." Now the apostle is at some pains to make it clear to us what is the quality of this love which should characterize the life which expects the King's appearing. In the first place it is to be "fervent." Now the significance of our English word "fervor" scarcely unveils to us the contents of the apostle's mind. He did not so much suggest a love that is ardent as a love that is *tense.* This very word "tense" is almost the original word. The love has to be "tense," stretched out, extended to the utmost limit of a grand comprehensiveness. The New Testament recognizes different types and qualities of love, and there is no counsel in which it is more abounding than just in this counsel to push back the boundaries of a circumscribed affection, so that it be characterized by a more spacious inclusiveness. There is love whose measure is that of an umbrella. There is love whose inclusiveness is that of a great marquee. And there is love whose comprehension is that of the immeasurable sky. The aim of the New Testament is the con-

version of the umbrella into a tent, and the merging of the tent into the glorious canopy of the all-enfolding heavens. Therefore does the writer of this very letter, in a second letter which he has written, give this very suggestive counsel, "add to brotherly love, love." Which just means this: make your love more tense; push back the walls of family love until they include the neighbor: again push back the walls until they include the stranger: again push back the walls until they comprehend the foe. The quality of our love is determined by its inclusiveness. At the one extreme there is self-love: at the other extreme there is philanthropy! What is the "tense," the stretch, of my love? What is its covering power? I do not wonder that the apostle proceeds to indicate the magnificent "cover" afforded by a magnificent love. *"Love covereth a multitude of sins."* Not the sins of the lover, but the sins of the loved! Love is willing to forget as well as to forgive! Love does not keep hinting at past failures and past revolts. Love is willing to hide them in a nameless grave. When a man, whose life has been stained and blackened by "a multitude of sins," turns over a new leaf, love will never hint at the old leaf, but will rather seek to cover it in deep and healing oblivion. Love is so busy unveiling the promises and allurements of the morrow, that she has little time, and still less desire to stir up the choking dust on the blasted and desolate fields of yesterday. "Then drew near unto him all the publicans and sinners." There 's a "cover" for you! "And behold, a woman in the city, which was a sinner, when she knew . . . . stood at his feet behind him weeping!" There's a cover for you! "The Son of Man is come to seek that which is lost." There's a cover for you! I do not wonder that the great evangelical prophet of the Old Testament, in heralding the advent of the Saviour, should proclaim Him as "a hiding place from the wind, a *covert* from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land." "Love covereth all things."

But we have not yet done with the apostle's characterization of the qualities of love. He adds a third word which confirms and enriches the other two. True love, "stretched-out" love, all-sheltering love, *"uses hospitality without grudging.* True love is a splendid host, a veritable Gaius in the lavish entertainment which it offers to weary and foot-sore pilgrims. In the primitive Christian day, the apostolic days, love opened the door and gave hospitality to the itinerant preachers as they went from place to place proclaiming the message of the cross. Love opened the door to the persecuted refugees, driven from their homesteads because of their devotion to the Lord. There were many of them about, and the love-children were to keep an open door and a sharp lookout, and offer them welcome entertainment. Love is the very genius of hospitality; it opens the "hospice" in the stormy and perilous heights, and provides a travelers' rest. Wherever love is, the hospice may be found! "Love never faileth." And the gracious ministry is all discharged as graciously, "without murmuring!" There is no frown upon the face, no sense of "put-out-ness" in the attention. It is all done, as Matthew Henry says, "in a kind, easy, handsome manner," as though the host had been almost impatiently waiting for the privilege, and yearning for its speedy approach.

Now, brethren, the King is at the gate! Soon His hand will be upon the latch! How shall we prepare for Him? In sound-mindedness, in spiritual sobriety, and in a love which is ever striving after more and more spacious breadth of gracious and generous hospitality. How shall these dispositions express themselves? What shall be the medium of affection? What shall be the line of our ministry? The apostle provides the answer: *"according as each hath received a gift."* We must work through what we have re-

ceived. "What hast thou that thou hast not received?" Our members; ous senses; our mental aptitudes; our spiritual endowments! They are all the gifts of the King! We must use them all in the ministry of love. But beyond all these there is the mysterious and indescribable gift of our own individuality. We are each as unique in personality as we are each distinctive in face. Individuality is a unique gift and is divinely purposed for unique service. We must reverently consecrate our individuality to the King's use, that it may become the minister of His own *"manifold grace"* and *"strength."* In this subordination the individuality is preserved intact and unimpaired. Working through us, the Holy Ghost will, shall I say, impinge upon the world in a somewhat different form than from the life of any of our fellows. If an electric current be led through a series of several different materials, its appearance in the outer world will vary with each wire. "In a platinum wire it may appear as light, in an iron one as heat, round a bar of soft iron as magnetic energy, led into a solution as a power that decomposes and recombines." So in many individualities are there "diversities of operations, but the one Spirit." What we have to do is to take our individuality, "according as each hath received the gift," and so reverently consecrate it that "the manifold grace" may work a unique ministry, and by "the strength which God supplieth" we may manifest a stewardship which shall be to the glory of God.

Here then I conclude. I think that no one can be made to stumble by any narrowness and irrelevancy in the apostle's counsel. His commandment is exceeding broad. How shall we prepare for the coming of the King? What can be more reasonable than the response I have attempted to expound? In sound-mindedness, in spiritual sobriety, in an affection which is ever seeking greater inclusiveness, and working through the distinctive gifts of the consecrated individual life. I tell you, if this be my condition, I shall not be afraid "at his coming." He may come in a moment, and very suddenly, in the noon-tide, or the midnight, or at the cock-crow: come when He may, I shall "love his appearing." Living calmly, in the atmosphere of affection, and in the mystic strength of consecration, I shall know Him as my friend. The present Bishop of Durham has told us of a beloved friend of his who narrated to him a strangely vivid dream which he had long, long years ago. Let me tell it in the Bishop's words: "Through the bedchamber window seemed to shine on a sudden an indescribable light; the dreamer seemed to run, to look; and there in the depths above, were beheld three forms. One was unknown; one the Archangel; one—the Lord Jesus Christ. And at this most sudden sight that soul, the soul of one over whom, to my knowledge, the unutterable solemnities of the unseen are wont to brood with almost painful power, was instantaneously thrilled with a rapturous joy . . . . unspeakable and full of glory: 'My Saviour, O my Saviour!' "

My brethren, I pray that when that light breaks upon us, not in the ministry of a dream, but in the veritable coming of the Lord, when for you and for me "the end of all things is at hand," may we have so brooded on the "solemnities," and so labored in the gracious ministry of affection, that we too "when He cometh," shall be "instantaneously thrilled with rapturous joy, unspeakable and full of glory: 'My Saviour, O my Saviour!' "

Realities.

All the worth of living
Is loving, hoping, giving.
Love survives the breath;
Hope grows strong in death;
Gifts thy God returns to thee
With increase—thro' eternity!

Mary Wheaton Lyon.

THE NATIONAL FLORENCE CRITTENTON MISSION WORK.

Allan Sutherland.

Nineteen years ago the prominent wholesale druggist, Mr. Charles N. Crittenton, at 3019 Fifth avenue, New York City, lost through death his little daughter, Florence. For months Mr. Crittenton's grief was almost unbearable, but he finally became reconciled by determining to live such a life as would ensure meeting and living with his little daughter again.

One night he accompanied a missionary into the slums and visited saloons, in which there were drinking, blaspheming and gambling, and where they found two young girls, whom they exhorted to lead better lives, and to whom they said in parting, "God bless you; go and sin no more." But as Mr. Crittenton was going home the practical questions arose in his mind: "Where are they going?" "Where can they go?" "What doors are open to them except those that lead to sin and vice?"

THE FIRST FLORENCE HOME.

From the above reflection resulted the opening in 1883 of the first "Florence Home," 31 and 33 Bleecker street, New York, since named the "Mother Mission," and from which there have sprung fifty-three other homes in different cities throughout the United States, as well as one in Tokyo, Japan, where any unfortunate girl-mother may come and find a home and friends.

It is interesting to relate that the first girl to enter the first Florence Mission was one of the girls to whom Mr. Crittenton talked that night he visited the slums with the missionary. The girl was Nellie Conroy, sold into sin at the age of twelve years by a drunken mother, and who sank deeper and deeper, until Mr. Crittenton found her in a den of vice in Baxter street, New York.

She was converted in the Florence Home and lived there happily for two years until her death. No one who ever heard Nellie Conroy speak would ask, "Can fallen girls be saved?" During the last year of her life she spoke in many of the largest churches in New York City, and one of the last places in which her voice was heard was the Cooper Union, where she addressed an audience of about five thousand people, who were spellbound by her eloquence. She died in St. Luke's hospital. A few hours before death came she said, "Tell Mr. Crittenton I expect to see little Florence tonight in heaven."

TRUE PRACTICAL CHRISTIANITY.

Mr. Crittenton was not the sort of man to be content with any but a large enterprise. The same energy and ability which had made him successful in business he carried now into his new field of work. Starting in life as a poor country boy, he had, through his own efforts, won a fortune before middle life. From a very small beginning he built up a large wholesale business, and as his wealth increased he moved to a handsome residence on Fifth avenue. He had achieved the summit of his ambition when the blow fell that changed his life.

His resolution to devote his remaining days to rescue work once made, no opposition could move him from his purpose. He always had the capacity for gathering around him faithful and competent people; there are men in his employment now who started with him as boys.

These were ready and able to take charge of the business, so that means might not be lacking to carry on his new enterprise.

Four years he spent in night missionary work in the slums, then his health became so broken that his physician ordered him abroad. But even his vacation trip he made a part of his new work. On his travels he visited all the large cities to study the condition of the outcasts. He wished to investigate any movement that had been put on foot for the betterment of their condition, but in all his tour he found not one saving agency. It was with a renewed determination to carry on the memorial to his little daughter that he returned home. The next three years he spent on the Pacific coast, building homes in San Francisco, Los

HEADQUARTERS OF NATIONAL FLORENCE CRITTENTON MISSION, WASHINGTON, D. C.

Angeles and San José. Then he visited many parts of the United States, carrying his charitable system into the large cities. Everywhere he became known as the friend of unfortunate girls and women.

Yet the income even of a millionaire has its limits. Some attempt was made to render the homes self-supporting, but on account of the large number of children and invalids to be cared for, this was found impossible. The burden of expense had been borne almost entirely by Mr. Crittenton. As the work grew it became apparent that he must rest at the point he had reached or call on the public for aid. His first effort was to reduce his own expenses to a minimum. His travels to and fro across the country had cost heavily. His own railway fare and that of his assistant had been a large item of expense. He decided upon buying a private car, which would be at once his home and a headquarters for his work. The railroad managers gladly passed him over their lines, and the money thus saved was devoted to the building of new missions.

About six years ago the homes were consolidated into a national organization for perpetuating and increasing the efficacy of the work. Because of its practical and far-reaching influence the United States government became interested and granted a government charter and an appropriation.

LOVE IS THE ONLY INFLUENCE.

The government of the homes is liberal in character. There are no bolts or bars. The doors stand open day and night to receive any friendless girl or woman, no matter who or what she is. They come of their own free will, and love is the only influence used to win them. More than sixty per cent of the women who enter are reformed and start out in life anew, some as clerks and shop girls, many as trained servants.

The efficacy of the work has been greatly aided by the facility with which the girls are moved from one place to another. One of the most difficult things that a thoroughly reformed girl has to contend with is the suspicion which attaches to her, even after years of faithful living. During the past four years many have been sent across the continent from one of the homes to another, where they could escape from that far distant past.

With a daily average of three thousand girls and six hundred babies to be clothed and fed already, the movement is still being pushed forward. A house in Tokyo, Japan, was the last established, and Mr. Crittenton is even contemplating carrying his mission into the large cities of Europe. The work has come to be better known, and the public at large has volunteered largely for its support.

Many of the homes are supplied with all their provisions by commission merchants. Large furniture houses have fitted others up throughout. Even the telegraph companies are not behind in giving aid. More than three hundred dollars worth of dispatches are passed free over their lines each year.

At Fifth and Lombard streets, in this city, is a Florence Home. Eighteen girls and women, besides sixteen infants are being cared for now under its roof. And the

FLORENCE CRITTENTON HOME, HELENA, MONTANA.

work is even to be increased. The present building has been found unsuited to the purpose, and Mr. Crittenton intends purchasing another house in a better part of the city. A visit to the home is an object lesson in the great charity which is being carried on so quietly. Everything speaks of peace and comfort—the cozy parlor, the cheerful sitting-room, the large, trim dormitories, and the group of girls bending quietly over their sewing.

This is one of the instances where provisions are all supplied by charitable dealers. Its pantry is kept well stocked the year around with fruits and vegetables of the season; the groceries are all provided free.

On the wall in the dining room hangs the picture of the little girl through whose death the great work was begun. The girls will tell you her story—a true love and sympathy ringing in their voices for the father who has done so much for them.

MRS. WALLER BARRETT, M. D., SUPERINTENDENT OF THE N. F. C. MISSION.

At sixty-seven Mr. Crittenton has as much enthusiasm as he had nineteen years ago. His great success as a missionary has been due more to his personality than to the fortune he brought to the work. The most suspicious, the most degraded person, could not doubt his sincerity or resist the earnestness of his appeal. Thoroughly convinced that the business in which he is engaged is more vital than any other could possibly be, he succeeds in convincing others.

METHODS EMPLOYED AND RESULTS.

The question is often asked, "How do these girls learn of your home?" Among other special efforts made, the matrons at the different railroad stations are asked to be on the lookout for any young girl who appears to be friendless and homeless, and who would therefore be apt to fall into bad hands, and invite such to come to the home. Thus often a good work is acomplished in saving girls from ruin. The police officers also know of the Florence Home, and they are usually sought by girls in their trouble to direct them to some place of refuge.

In reclaiming girls, "we first encourage and appeal to the higher instincts of these betrayed girls by surrounding them with home influences. We believe that in every human heart there is a germ of good, although it may be thickly encrusted with evil, but faithful, persistent searching will reveal it. We have daily Bible reading and prayer service in which each girl takes a part. We believe in the old adage, 'An idle brain is the devil's workshop.' Work, therefore, forms the all-important part of life with the girls while under the roof. We train them in such lines of work as will enable them to respectably support themselves and babies. Every girl serves a term of three months each in the laundry, kitchen, sewing room and nursery."

The results are most encouraging. Often a girl remains in the Home a year or eighteen months. She generally realizes that life is duty, and leaves to "put her

shoulder to the wheel," to work out her own destiny. A great many girls who have gone from these homes, have married and become loyal wives, and are now contributing to the funds of the Home that reclaimed them. Some of the girls are occupying positions as stenographers and typewriters, others have positions as teachers, and a large number as nursery girls, and general servants. Those who are mothers take care of their children by boarding them with kind friends. In a great many instances parents who had closed their hearts and doors against their misguided daughters, have, after learning through the matron of the Florence Home that their daughter was struggling to make an honest living for her child, repented of their uncharitableness and taken both baby and daughter into their own homes.

These and many other instances encourage the workers to firmly believe that these results of human happiness, purity and usefulness in place of misery, degradation and vice, must meet with the Divine approval and win the Divine benediction. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Philadelphia, Pa.

COMMERCIALISM AND THE CHURCH.

John Timothy Stone
Brown Memorial Church, Baltimore, Md.

Every age has its individual characteristic, that which distinguishes it from the days which have preceded, and those about to follow. To discover the great moving forces of the day in which one lives, is to be genuinely alive. The historian will discover them later; the practical student will search and find them in his own day, and finding, will act accordingly, and influence public opinion.

The man is a coward who deplores his own day, calling it evil, that thereby he may erect a loftier platform for himself, and standing thereon seek to free himself from all responsibility as to his neighbor's sins and errors. The Christian man has no right to judge his fellows, and thus justify himself. His age is his opportunity, his environment his field to be cultivated. If thorns, briars, weeds have grown; if wild beasts, serpents, highwaymen threaten; if swamps, vapors, carrion breed disease, let him not seek the fair lands others have cleared and beautified, but let him take off his coat, or at least seek laborers whom he may hire, and earn his own right to enjoy.

This introduction is not intended as a thrust at those who doctrinally differ with the optimist; but rather, I would lead up through the channel of grateful appreciation to a great, if not the greatest, problem which faces our present-day Christianity. Instead of accepting the danger signal as foretelling final and absolute ruin and preparing for the threatening storm by erecting shelters, or by throwing up barricades, we must manfully, thoughtfully, and wisely consider, and then act with heart and hand, uniting pulpit and pew, to make this mighty force an ally rather than an enemy, a friend instead of a foe.

The success of to-day will prove our ultimate failure, unless we are far-sighted and alive. Money to-day is king, and increasingly so. The philosopher often ridicules this fact, the scholar is apt to theorize it away, the professed Christian rests calmly in peace; but increasingly the commercialism of our day is mastering us, and especially so in the United States of America.

Let us define commercialism. Webster calls it the "commercial spirit." We care little for the word itself. This *spirit* of the day is what we consider, the "give and take" idea, with the one great underlying purpose of *getting*, the personal-accumulation idea. Now to wrongly introduce our subject is to make enemies and stir up strife when that is farthest from our desire. Commerce has been the strong right arm of our national prosperity. Commercial ability has been a God-given power in our history. We literally lead the world in our magnificent commercial enterprise. Our position is unchallenged. In talking some months ago with a prominent director

in the Bank of Montreal, he volunteered the statement that New York was always consulted now before London dared act in large transactions in the money world. We are leaders to-day, and the last ten, yes, five years have practically placed us in the lead.

For a moment consider thoughtfully this splendid achievement and position. Let us unfurl the flag with praise to God, and march onward to greater national triumph, but let us be far-sighted and thoughtful.

The church as well as the business world is thrilled through and through with this controlling craze which we term commercialism.

Money is power; but money itself is pure. money is God-given, money, if not the root of all good, certainly is the sap and life of material and recognized growth. Not money, but the *"love"* of money is the *"root of all evil."* Money-power we need, but not money-love, save as that love is lost in service.

The wealth of this country is astounding, and almost incredible. The millionaire is no longer a remarkable man, he is now only one among thousands, and so many tens of thousands of others are crowding him, already above the $100,000 mark, that he no longer has preëminence among his fellows. The multi-millionaire is scarcely considered a very remarkable man. The commanding power of the gigantic trusts and corporations is almost supreme, humanly speaking.

Together with these facts, we must admit that our churches, although kind and liberal when emotionally affected, are certainly lacking in sufficient funds with which to reach out into new work, and appeal after appeal has to go from our great missionary boards to meet the needs of work already established. Here and there we find a church apparently doing her part, and the testimony of most pastors would be that the people of most moderate means are generally the most generous proportionate givers; but with a membership larger than ever before in the history of our country, with a ministry larger and more thoroughly trained than ever before, with added equipments of practical effectiveness, with more splendid church buildings, business-like trustees, conscientious officers and teachers, manifold kindred organizations, and memberships representing relatively larger means than ever before, is not our subject a timely topic for consideration?

Either commercialism is king, or Christ is king. He said, "Render unto Cæsar," but He also said, "Render unto God." He said, "Thou oughtest, therefore, to have put thy money to the usurer's," but He said also, "Seek *first* the kingdom of God."

What then are we as ministers of the gospel and Christian workers to do?—for something the Church must do, or this subtle spread of monetary contagion and commercial fever will prostrate the body of the Church. Let us look out, then, for the *heart*-action. "Keep thy heart with all diligence, for out of it are the issues of life," is a text relating to this problem as well as to personal morality.

The question is this, How can we win men's *hearts?* If a man's heart is genuinely and wholly Christ's, his purse will be also; but if the heart is not consecrated, the purse will not be and cannot be.

As to the heart-love of giving, have we not secularized that which should be a part of cheerful worship and praise? To me—and I make the assertion after practical experience and most careful thought, fully realizing the difficulty in the way of overcoming it, and also fully aware of the worldly unpopularity of the statement—nothing has so depleted the treasury of the Church in her gifts and robbed her of the joy, as the modern habit of raising money for Christ's work by secular and commercial methods. Instead of *giving* to God, it has been a *selling* and *buying* under the false definition of giving. "How shall we raise a thousand dollars?" is the cry. It is answered by a fair, a concert, an entertainment, and this is called "giving." I know just what the old discussion is, and has been; I can easily hear the same old arguments "for" and "against," which have become almost "stock," taken up again in discussion; but this is my purpose in writing. My part is to ask the simple question, Is not the Church, partly, at least, responsible for giving the people the idea that they must *get something* for all they give? In other words, our offerings to God are tinged with the "commercial spirit" of to-day.

Is it not possible for us to face this problem as it is, and meeting it openly and wisely, to wield an influence? I once heard a dear old sainted minister pray in a ministers' meeting in the Albany Presbytery: "O Lord, give us courage and wisdom to preach from the text, 'The love of money is the root of all evil.'" I hope that old man is praying that prayer still. "Wisdom and courage;" the one is as necessary as the other. To denounce, to condemn, to harass and exasperate those who come to worship, is to destroy all influence, and close the purse more effectively. There is a better way, a loftier method, a surer victory. Preach with the soul warmth of love which enkindles love, and love will touch the heart, for unquestionably the heart controls the purse.

This commercialism is not only being felt in the Church, but in the world of letters and art and scholarship; men are "too busy" in money-getting to read, to listen to music, or to study. Later on in life "there will be time for these, when the bank account is full"; but then, when there may be time, there will not be the inclination. The Church cannot escape her responsibility. She must fight this foe, and, by conquest and victory, turn it into a friend. With consecrated wealth the Church of Christ could literally regenerate and reform civilization. The pulpit and Church must speak out, and have an alert eye for opportunities to influence mankind in this question.

Rich men are neglected to-day by the Church fully as much as poor men. Not that the pastor does not call, not that they do not hold pews, not that they are not frequently greeted, but in that they are not openly and frankly approached, with wisdom and prayerful courage, as to matters relating not only to their personal and home influence, but as to the responsibility God has placed upon them in that He has given them the means for large stewardship.

We must truly define wealth as well as commercialism, for not all wealthy men (so called) by any means have wealth. Ruskin in his "Seven Lamps" quotes and accepts Mr. Mills's definition of wealth. "To be wealthy," says Mr. Mills, "is to have a large stock of useful articles," but Ruskin goes on to say, "We must be able to use them," and proves it by the following illustration:

"Lately in a California wreck on the coast, one of the passengers fastened a belt about him with two hundred pounds of gold in it, with which his body was found afterwards at the bottom. Now," says Ruskin, "as he was sinking, had he the gold or had the gold him?"

It is our place as ministers to ask this question of God's stewards.

The Church should curb the commercial spirit of to-day, and by elevating the Christian definition of benevolence and philanthropy, teach mankind *literally* that "it is more blessed to give than to receive."

This leads to the consideration of another phase of the question, that frequently brought to our attention by such men as Dr. J. Hudson Taylor in his wonderful work in "The China Inland Mission." This is a line of work as great as it is remarkable, and yet often criticised by some who dislike or rather who cannot understand the methods employed, or, perhaps we ought to say, who cannot value aright the *lack* of method. This holy man and all associated with him never ask for money or men, save from God; they actually rely solely on the power of prayer.

Ridicule their theory if one will, he cannot consistently make light of the *result*. Not only hundreds of thousands, but millions have been given them and used by them. Of course we all have the right to our own views as to methods, means, and requirements for effective service; my object is not the discussion of these, but the illustration of the marvelous power of prayer as shown in this great heroic and effective work.

We must be led to ask our hearts this question: Are we being unconsciously controlled by the commercial method and spirit of our day to raise funds, find men, and carry on the work of Christ's Church in the world, *when we might lay hold on the mighty power of God in prayer and faith, and take Him at His word,* "Ask and ye shall receive"? *"Greater things* than these shall ye do." *"All things* are possible to him that believeth."

Have we brought all the "tithes into the storehouse, and thus proved" Him? Surely He has not "opened the windows of

heaven," and we are not imploring Him to stay His hand from the "blessing too great for us to receive." Have we tested the relative strength of the on-rushing commercial spirit of to-day with the power of a united, praying Church, *fanned into white heat* with faith and love? The appeal for funds for God's work may not have been entirely fruitless in our ministry, but time and time again, after successfully appealing for funds for one cause or another, have we not felt a slight personal satisfaction that *we were able to get them?* What a false estimate, what an egotistic feeling! How human we all are! Whose are these funds? Who owns the "silver and the gold"? Whose are the "cattle on a thousand hills"? And who are we? Are we not ambassadors for Christ? Are we not preaching to His stewards in the pews before us? In whose power do we speak? Our own? Is it our heart, our mind, our zeal, our personality that wins? *No;* for one, I feel the need of a far deeper sense of dependence on God, and God alone, in facing and carrying out the great problems of our present-day Christianity; and among them all I see no greater than the one we discuss.

The vast social disorders which crop out occasionally in our land, whether it be a great steel strike, or a recent Boston freight strike, show a misunderstanding somewhere which is without doubt increasing. Christ taught brotherliness, neighborliness, charity. The immense riches of the wealthy, the poverty of the poor, the growing army of the idlers, the increasing profession of mendicancy, the tens of thousands of criminals, the continued employment of child labor, the dull reality of the sweat-shops—these and many other conditions, broadening and deepening the chasm which the love of money is making, must force us to think, pray, preach, and live. The spread of Sunday disorder and Sunday labor is largely due to this money craze. "Six days shalt thou labor" does not suffice. The West, as well as many a city of the North, East and South, also, is fast losing the custom of Sunday closing. Not only the saloon, but the cigar stores, barber shops, meat markets, bakeries, candy stores, news stands, liveries, theaters, concert halls, restaurants, soda fountains are to be found open on the Lord's day. Then, thousands of trainmen, conductors, firemen, and engineers are employed. These in addition to salesmen and saleswomen, and all kinds of employees, are demanded by this commercialism of the Sabbath. Let us remember that a commercialized Sabbath, either by pleasure or by labor, means the religious conditions and morality of France rather than the religious ardor and piety of Scotland and Wales.

If men and women are so busy "making money" during the week that the idle excuse comes often to our ears "Our business so tires us out that we are forced to rest on Sunday rather than attend church," what will be the word and what the result if they are busy money-making not six days, but seven?

Christ came to serve. We as ministers and teachers are His special servants. "The servant is not above his master." These problems were His problems, and they are ours. Not His to leave His mission of patient, faithful, daily service and utterance, to denounce and terrorize, but His to speak, clearly and intelligently, words of comfort, strength, light, and brotherliness, which resulted in the "restoring fourfold," and also in another case of a sad, selfish heart "going away sorrowful," slain by the selfish commercialism, the "love of money" of his day.

But with all these problems Christ took much time "alone in the wilderness," and when He came out among men, He spoke and lived and influenced with the power of the *Holy man of God.*

We are facing business men every day, especially on Sunday, men of commercial standing, men of principle, men of Christian character and honor. The Church is the place above all others where they see God. If Christ in their lives is to be preeminent, if their commercialism is to be a synonym for consecration, as it may be, we must have the grace, the tact, the wisdom, and the power, which is *God given, not humanly acquired,* to blend their purposes and aims with the purposes and aims of Christ.

And instead of seeing in this hard contest between worldly gain and Christian stewardship a condition of ruin and despair, let us use our wonderful opportunity to show

the power of our God and the championing victory of Christ, in some such spirit as Gilder heralds in his "Heroic Age."

"He speaks not well who doth his time deplore,
Naming it new and little and obscure,
Ignoble and unfit for lofty deeds.
All times were modern in the time of them,
And this no more than others. Do thy part
Here in the living day, as did the great
Who made old days immortal: So shall men,
Gazing long back to this far-looming hour,
Say: 'Then the time when men were truly men:
Though wars grew less, their spirits met the test
Of new conditions; conquering civic wrong;
Saving the state anew by virtuous lives;
Guarding the country's honor as their own,
And their own as their country's and their sons':
Defying leaguèd fraud with single truth;
Not fearing loss; and daring to be pure.
When error through the land raged like a pest,
They calmed the madness, caught from mind to mind
By wisdom drawn from old, and counsel sane;
And as the martyrs of the ancient world
Gave Death for man, so nobly gave they Life:
Those the great days and that the heroic age.'"

A HUGUENOT SEMINARY STUDENT.

Ellen C. Wood.

She is hidden away in some up-country farmhouse which, to eyes accustomed to American comfort, seems very bare and desolate. The low stoep opens into a large, bare room, the stone floor is worn into holes by the tread of feet, and the half dozen chairs ranged against the wall are the only furniture. Her bedroom, destitute of even the cheap print or photograph, contains, however, a little hanging shelf, on which is

THE DRIFT "GREYKORK."

found her well-worn Bible and a half dozen volumes, her only glimpse of the world of letters.

The Spirit of God has been leading her to a full surrender to Him, and she is growingly conscious of a very insistent call from Him to carry the news of the Saviour's love to the uncomforted ones of this, the Twilight Continent. But she knows that a special training will enable her to render better service for the Master, and after permission from her parents and consultation with her pastor, she decides that a year in the Huguenot Seminary at Wellington will give her what she needs. Financial difficulties present themselves, however, and it may be that a year or two, even three years sometimes, must be spent in teaching to earn the necessary money. But finally she stands at the door of the seminary and the coveted opportunities are hers.

And what do the years of education accomplish for these girls who have struggled and toiled for this end? We will quote the words of several who have visited students in the homes of their after lives.

"Our thoughts turn to one who went to a distant hamlet, where the people lived in wagons and tents. In the loft of the only house the hamlet contained she began her school. A door on boxes was her table, and planks on boxes formed the seats for the children. On Sunday the children came for Sunday school, and the elder people claimed the same privilege. She worked on until she saw a little chapel built, which served for school and Sunday services, and the little hamlet transformed by her loving, Christ-like influence."

"Another studied beyond college entrance examinations, and then took a position that surprised many of her friends, as they thought she ought to have looked for a higher place and a higher salary. "She said, however, 'I think I am needed there, and God wants me to go and do that work.' For three years she labored faithfully among much that was uncongenial, and then married a farmer in the neighborhood. Was her education thrown away? A lady who saw her in her home recently told me how she was surprised with her sweet, cultured face, and said, 'It seemed strange in that out-of-the-way place, in an ignorant community, on a Dutch farm, to see volumes of Longfellow, Tennyson, Browning, and Ruskin, lying on the table, evidently used.' and added, 'It was wonderful to hear the people speak of her and of their appreciation of what she has done for them. She is raising the intellectual and moral tone of the whole community.' "

One who has become a missionary to the native blacks of the Cape writes of the church she and her husband have gathered about them. She speaks of it as "native work for the natives," and says:—

"Once a month or so the whole church goes out evangelizing. In the early morning you would see groups of men and women and young people going toward the neighboring villages. We generally leave home about 9.30, and wait for each other at a big rock, a small distance from the first village. When we have all assembled, we talk over the subject—a special meeting on the Saturday afternoon has made us acquainted with the one to be treated—then decide who is to teach at the different villages; a short prayer to commend our work to the Master's care, and we are ready."

We follow the group of which Mrs. Kruger is one. "In the first village it is hard work to get the women together, but when once they are assembled we open with

KAFFIR GIRLS.

prayer and singing, and the one chosen beforehand deals with the subject for the day, putting it as simply as possible; prayer and singing follow, and a few questions are asked to see how much they have understood. It is indeed rocky ground in that village. Following a very steep hill, we come to another, where we have a hearty welcome, and the same service is gone through, only it is not quite the same, for it is conducted by another person. Other villages are visited, and in this way the heathen around us are systematically evangelized, the people attending pretty regularly and some never missing our meetings."

This education is not in vain. Space and time would not suffice to tell of the hundreds teaching in village schoolhouses or living on lonely farms, each with the underlying thought, "How best can I serve the Master in this, my niche in life?" Or of the fifty who are devoting themselves to the native tribes from Lake Nyassa to the Cape of Good Hope. If, of these, many owe their original impetus to the mother care, many also received it at the hand of Rev. Andrew Murray and his co-laborers, for all the training in mind and spiritual discernment, gained during the hours of companionship with the consecrated workers at Wellington, has heightened the powers by which difficulties have been overcome, and Christian schools, homes and missions planted all over Africa.

Camden, N. J.

THE COMING UNIVERSAL SOVEREIGNTY OF THE LORD, THE WORLD'S GREATEST NECESSITY.*

Henry Varley.

If asked as a politician to-day, "What is the world's greatest need?" I should answer, "A competent ruler"; and for the reason that we who are monotheists endorse the faith of the Jew, "The Lord our God is one Lord." The correlative of that wonderful statement means that He must be the source of all true government. Whether heaven be considered, or the earth, competent government is and must be of God. If you think of Him as the Moral Governor of the universe, government must inhere in Him. If you take the position that God occupies as the Creator of His intelligent and responsible creature, man, the position is the same.

Providence, authority, and rule belong to God; submission, dependence, and obedience belong to man. These are the two parts of a magnificent whole, and the disorder which exists in the world to-day is caused by the attempt on the part of man to wrest authority out of the hands of God. Whether you take the fall of Satan, or man's first disobedience in the garden, or human failure and sin at the commencement of the twentieth century, all may be traced to the denial, either in will, thought or action, of the supremacy of the will of the Living God.

So much for the fundamental position. In relation to the earth, therefore, we are not surprised to find in the prayer the Lord Jesus Christ taught His disciples the direct petition, "Our Father who art in heaven, Thy kingdom come, Thy will be done on earth as it is in heaven." Now that petition yields the prayer of faith. The Lord Jesus Christ would not teach His disciples to ask what was not in direct accord with the Divine will, and would never have answer or accomplishment. However much *our* prayers may lack harmony with the Divine will, the prayers of Jesus Christ would never do that. He could say of Himself in relation to His Father, "I do always the things that please him."

Now it will be seen that sovereignty pertains to government in heaven, and if we are asked to give the fundamental reason for the perfection of that glorious sphere, we answer, "The supremacy of one almighty and perfect Will." That is the reason for the perfection and blessedness of the sphere that we have in mind when

* Condensed from an address delivered at the Prophetic Conference, Boston, December, 1901.

we use the word "heaven." The correlative in that sphere is this: that every intelligence whether angelic or superangelic, as also "the spirits of just men made perfect" already there, all are in complete obedience to the Divine will. Sin, disorder, and death are unknown directly we touch the immediate presence of Him concerning Whom it is written, "Holy, holy, holy is the LORD of hosts."

Now if we affirm that the answer to the prayer of our Lord, "Thy will be done on earth as it is in heaven," is certain, may I not hold your judgment to this position, that given the will of God done on earth as it is in heaven, we must apply the same fundamental principle of government to the sphere we call "the earth," as distinguished from heaven? The throne of the Son on earth is not to be confounded with the sovereignty or throne of the Father in heaven. I would quote in support the word from Rev. iii. 21, spoken by Christ the Son, "To him that overcometh I will grant to sit with me on *my* throne, even as I also have overcome, and am set down with my Father in his throne." The supremacy of the Father's throne, therefore, pertains to heaven; the supremacy of the throne of the Lord Jesus Christ pertains to the whole earth throughout the millennial age.

I ask your attention at this point also to the facts illustrating the supremacy of the Lord Jesus Christ, the coming competent King. Take, for example, "The Sermon on the Mount," and look at the perfection of His mind revealed therein. Blackstone, the great law authority on the other side of the Atlantic, writes that to the extent that wise legislative measures exist among the civilized nations of the earth, the principles, the seed of the whole harvest, may be found in this wonderful discourse. Or take the presence of Jesus Christ on the earth, and observe how He dealt with the disordered conditions that attach to humanity by reason of lawlessness and sin. The blind received their sight; withered limbs were restored to soundness; the deaf knew the sense of hearing given back or supplied by the Lord Jesus; the lepers were cleansed; the dead were raised; the disordered mental conditions superinduced by the possession of demons were restored. How can we fail, in all these cases, to see the competency of Immanuel, God with us?

Shall we affect astonishment that when Pilate said to our Lord, "Art thou a king?" He answered, "To this end was I born"? And whilst we would not keep back the import of the rest of His words, "And for this cause came I into the world, that I should bear witness to the truth," who can doubt that the ulterior purpose of the incarnation was that the Lord Jesus Christ should be King over all the earth? It was not only that Jesus, the Lord, should come to represent the Father's grace and love, not only that He should become the infinite sacrifice for sin, "taking upon him the form of a servant, being found in fashion as a man, and becoming obedient unto death, even the death of the cross."

All this is blessedly true, and yet a still greater purpose and ulterior intention is seen; not only is He the Prophet and the High Priest, with infinite power to save, but the great King "whose right it is to reign." "To this end was I born, and for this cause came I into the world." Whether we regard Christ's own teaching, or listen to His prayer, we are face to face with what we regard as conclusive proof that it is the mind of God, made known, not only by testimony in His word, but by His beloved Son; that the will of God in this respect is "to be done on earth as it is in heaven." Thus we face the fundamental fact that Jesus Christ is to be King over all the earth, and His laws and government are to be supreme throughout the whole world.

We are deploring at the commencement of the twentieth century the terrible fact of the national popularity of war. How has this condition come about? Is it not the inevitable consequence arising from the rejection of the Prince of Peace? When the angels heralded the coming of our Lord at His first advent, they made known what the Divine will was in relation to Him that was born "King of the Jews." They said, "Glory to God in the highest, on earth peace, good will toward or amongst men," —for so the words might be rendered. But the world did not recognize, much less receive, Jesus Christ as the Lord of glory. As Paul says, they "crucified the Lord of glory." And what followed this denial

and rejection of the Lord? Not God's glory, but the counterfeit of it,—the glory of man, the glory of money, the glory of war, the glory of brute force, has filled the earth. God's glory, sinfully and wickedly delayed and diminished, is known as the consequence of the rejection of Jesus Christ.

Nor this only. Take the question of "peace on earth." The world would not receive "the Prince of Peace," and the result has been nineteen centuries of national discord, confusion, and war. God's "beloved Son, in whom he is well pleased," was rejected, and war, oppression and cruelty have been the desolating heritage of the centuries which have followed. It is melancholy to think that in 1902 there are at least fourteen millions of young men whose names are registered as soldiers in Europe. Where on the earth's surface is there any competent power that can deal with the tremendous question of war? The armed conditions which exist cannot be interpreted as meaning the approach of peace among the nations. No more pitiable exhibition of armed incompetency was ever known than at the time of Turkish slaughter of the Armenian Christians. Not one of the great European powers dared to draw the sword in defence of the persecuted and oppressed people, and this by reason of their mutual jealousies and fears. We look in vain among modern nations for ability to bring war to an end. The fact is that so long as wickedness is common among the nations, war is sure to exist. It is righteousness and peace that meet together. National corruption, hatred and war belong to one another.

But it will be asked, "Has then the purpose of God concerning the Kingdom of His beloved Son on earth been overthrown?" Surely not, but the world's rejection and crucifixion of the Lord of Glory was bound to delay the coming of His kingdom. The words spoken by Gabriel, God's great Minister of State, to the Virgin Mary, concerning the Lord Jesus, shall surely be fulfilled. "And the Lord shall give unto him the throne of his father, David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end" (Luke i. 32, 33). It is absolutely certain that the Lord Jesus Christ has never yet occupied the throne of David. It is as certain as the fixed stars that He will do so.

The position may be illustrated thus: Redeemed Israel, through their sin and unbelief, altered the purpose (revoked the promise, R. V.) of God in regard to their possession of the promised land until all that unbelieving generation, except Caleb and Joshua, died. The delay in the fulfillment of God's promise, however, involved the passing of forty years of restless wandering in the wilderness. God's purpose was not overthrown, but it was delayed. In like manner, still more solemnly, the awful crime of the murder of the Son of God delayed the setting up of the universal sovereignty of Christ Jesus, the Lord, in power and great glory, but the centuries of the involved delay are closing, and the purpose of God that His beloved Son should be King over all the earth is about to be fulfilled. Here is God's solution of the war problem: There can be no platform for armaments, whether naval or military, when the time of the Lord's kingdom comes, when He, "the BLESSED and ONLY Potentate, the King of kings, and Lord of lords," shall appear (1 Tim. vi. 14-16).

Note carefully the definite future tense here used, "which in his times he *shall* show." The times of the Lord Jesus succeed and follow the times of the Gentiles. They are not contemporary with them, neither could they be.

Could it be shown, for example, that the governmental conditions common to the whole earth during the past century have represented the authority or sovereignty of Christ the Lord? Has He been well pleased with that which has been done to perfect weapons for the destruction of human life? The Lord on the side of armies, navies, steelclads and Armstrongs; at one with Maxims, Mausers, and lyddite! Impossible. When He reigns as King over all the earth, it is written of the nations, "They learn war no more." "BLESSED" and "ONLY." Why these striking and suggestive words? They prove that the times of the Lord Jesus Christ have nothing in common with "the times of the Gentiles." These are yet in progress. There are twenty thrones, more or less, still occupied in Europe and the far East. Therefore we know that the times of the "blessed and

only Potentate" have not commenced. When the Lord Jesus Christ reigns, He will have no peer, and could have none. Well has Zechariah written of His supremacy, "The LORD shall be king over all the earth: in that day there shall be *one* LORD, and his name *one*" (Zech. xiv. 9).

Oh, the grandeur of this thought! The Lord Jesus Christ, the Blessed and Only Potentate taking His great power and reigning over the whole earth (Rev. xi. 15-18). Given, His presence, with all property, power, and authority passing into His hands, as King of Righteousness, and the earth will be filled with the glory of the Lord as the waters cover the sea, and the service of sin become unpopular. And what must result from that? The diminution of death, as also all kinds of disease, and necessarily the prosperity, extension and prolongation of human life. So, also, righteousness and peace will be universal. Nation shall not lift up sword against nation, neither shall they learn war any more. Upon the Legislative Banner of the Great King will be engraved: "As ye would that men should do to you do ye even so to them." We can scarcely begin to think, much less adequately apprehend, the magnificent results that will belong to the sovereignty of the Lord Jesus Christ. Oh, the glory that begins to loom in the golden east directly the coming kingdom of Christ Jesus the Lord is considered. "He cometh! He cometh! to rule the earth, with righteousness shall he judge the world and the people with his truth."

The mystery of iniquity, so long continued, will give place to the manifestation of the sons of God, and the presence of the Blessed and Only Potentate, Whose right it is to reign. He comes "in power and great glory." He comes for the diffusion of truth. He comes for the overthrow and reprobation of iniquity. He comes for the gathering of the tares out of His kingdom, and for the salvation of the remnant of Israel. He comes for the restoration of the land of Palestine, for the glory of Jerusalem, the "city of the great King." He comes to make the name of the Eternal God a praise to the ends of the earth. Let every heart rejoice and be glad in the precious fact that God has declared, "For yet a little while, and he that shall come, will come, and will not tarry." Not for disappointment, but for confidence and expectant hope is it written in the inspired page, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "Come, Lord Jesus, come quickly." Amen and amen.

PRESBYTERIAN SABBATH SCHOOL MISSIONS AMONG THE CUBANS.

J. M. Somerndike.

The Church which labors to win the children of Cuba, gathering them into Sabbath schools and giving them regular and systematic religious instruction, is directing her efforts along lines which are sure to lead to an abundant harvest of precious souls brought to Christ, and which will bring about a decided change in the habits and morals of that people. While it is true that the most effective means should be employed to bring the adult population to a clear knowledge of God and of true Christian worship, the hope of Cuba lies in the religious training of her children, who are now growing up without any conception of who and what Jesus is.

The Presbyterian Church has been particularly aggressive along this line, and to the Sabbath school and Missionary Department of the Presbyterian Board of Publication and Sabbath-school Work belongs the credit of sending the first representatives of the Presbyterian Church (North) to Cuba. In the spring of 1899, shortly after the occupation of the United States army, the first Presbyterian Sabbath-school missionary in company with the Rev. Dr. J. A. Worden, superintendent of Sabbath-school missionary work, arrived in Havana. After a week of the hardest kind of work, a house was selected in what was considered a favorable location, and furnished for church, Sabbath-school and day-school purposes.

This house in which the mission was first

PRESBYTERIAN SABBATH SCHOOL ON JESUS DEL MONTE, HAVANA.

set up has continued to be the Presbyterian headquarters, and has proved to be the best location for carrying on the work. Our church was fortunate in being able to procure a house in this neighborhood, for when Dr. Worden and Mr. Rioseco arrived in Havana, the whole city was in a condition of excitement and unrest; rents were high, and there were few unoccupied houses in respectable neighborhoods.

The Sabbath-school Missionary Board had this great advantage in prosecuting its work, that it was able to procure as its missionary the Rev. Pedro Rioseco, a native Cuban, educated in the United States and trained for the gospel ministry in the Presbyterian Church. Mr. Rioseco spoke Spanish fluently, and immediately gained entrance into the homes and hearts of the people. Through his efforts the foundations of a noble work in Cuba have been laid, and the Presbyterian Church needs to be awakened to the opportunity which is hers, of there proclaiming the truths of the Gospel of Christ under the most favorable circumstances.

A recent letter from Mr. Rioseco reviews the work already accomplished, and speaks encouragingly of the possibilities for larger and more aggressive effort.

"Our Board of Publication and Sabbath-school Work sent me to this beautiful island in the spring of 1899, shortly after the American occupation of it. I had the good fortune to possess the Spanish language, being a native Cuban, and we were thus enabled to commence work immediately. It was not a difficult matter to draw the children, who were first led by curiosity; then they had an eager desire to learn to sing our beautiful gospel hymns in Spanish. One of the most helpful auxiliaries in increasing the size of the school was to offer to give them instruction provided they attend our Sabbath school. We very soon outgrew the quarters we first rented and had to move into a larger house. The Board supported a day school during the first year of our work. Since then I have devoted two or three hours a day to teaching English, mixing with it much of the Bible and catechism. Two schools were soon organized, and as we had no trained helpers the superintendency and direction of these schools fell to me. Besides, we carried on regular gospel services, preaching in Spanish three times a week. For over two years I was the sole representative of our church in Cuba. Last October, however, the Board of Home Missions sent the Rev. J. Milton Greene, D. D., to Havana, and our Board turned over to him the work

it had carried on in the city of Havana. As a result of this work, Dr. Greene organized the First Presbyterian Church of Havana, on the second Sabbath of December, 1901, with forty-three charter members.

"Since then I have undertaken work in one of the suburban districts of Havana, containing upwards of eleven thousand people and very needy in a spiritual sense. This section is swarming with children. Ever since we opened our school here the growth has been very gratifying. On the first Sabbath there were present thirty-five children, and the membership has gradually increased until we now have an enrollment of one hundred and twenty. Our room, which is quite commodious, will not begin to hold the many who would like to come in, and it is a common sight to see them crowding about the outside of the windows and doors in order to take part in the services.

"The people of Cuba are practically without any church attachment; whatever religious convictions they entertain seem to have very little influence in making character. They no longer submit to the dictum of the Romish Church, for they long ago associated it with the Spanish régime which for so many centuries meant tyranny and oppression. Many have lived so long away from any distinctive religious influences that now they feel ashamed to be seen inside of a church or chapel. I have had this confession made to me by more than one man, but while the grown people are backward about coming they have no hesitancy in sending their children. It is a delightful sight to see the room full of these black-eyed, bright-faced boys and girls, singing with an astonishing vim the story of the Saviour's love. We do not have to induce them to come. They come eagerly, spontaneously. More than one mother has told me that the children cry on Sabbath if for some reason they are not permitted to be with us.

"What a splendid opportunity we have to sow in their young hearts the seeds of truth and everlasting life! I believe that there is no other mission field in the world in which we have a more golden opportunity. Our work is only limited by the resources at our command. Here in the metropolis of Cuba, there are thousands of children who never go to any church, and who are not receiving any religious instruction, and this is true even to a greater extent in various other cities in Cuba which I have visited. What shall we do? I feel very certain that if permitted to see for yourselves what I see every day, you would agree with me that now is the time to do our very best to reach out and give them the Bread of Life. It is lamentable to see these bright and intelligent children growing up to manhood and womanhood without that which is absolutely essential to make them noble men and women.

"Other lands invite your prayers and attract your sympathies, but let me plead for Cuba. Her most pressing need at this juncture is spiritual life. Do not neglect her. Other evangelical agencies are doing good work here, but the Presbyterian Church is the only Church that is especially looking after the children, and she has but one Sabbath-school missionary where she ought to have twelve, and four Sabbath schools where she ought to have fifty."

Thus the Sabbath-school missionary work has pioneered the way in Cuba, as it is doing in different parts of the United States, for the organization of churches. May God speed the day when this people will be regenerated, and rehabilitated, and made whole-hearted followers of Christ!

CHRISTIAN ENDEAVOR TOPICS.

Ida Q. Moulton.

THE PURPOSE OF HIS COMING.

(June 1, Matt. xviii. 11; John x. 10.)

Mr. Moody was once talking with a man about the salvation of his soul, when the man said, "That, sir, is none of your business." "That is just my business," replied Mr. Moody. The great evangelist saw as few men have seen the one great purpose of Christ's coming, and that purpose he made his. His Father's business became his business, Christ's ministry, his ministry. His sense of the value of a soul became keen and he realized more fully than some the lost condition of the soul. He embraced every opportunity to persuade men to accept Christ, and to reclaim the wandering. Time and money were given, talents and strength used in ministering to others, that in the end they might have their names written in heaven. Mr. Moody was but a man under human limitations, but he wrought with the Infinite. "Go, and do thou likèwise."

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Some say that it is not at all probable that the Son of God would leave all the other

worlds without redemption, and come to ours, here live, suffer, and die an ignominious death to save us "who are almost invisible atoms in the universe." But the mission of the Son of God was "to seek and save that which was lost," wherever they were and whoever they might be. The fact that there were lost ones in this world was the only incentive He needed to seek and save them. Though centuries have passed since He began His search for souls, and millions have been found, His zeal has not abated, nor His love waned, nor His power to save failed. He is even now and ever will be so long as a lost soul lives, "seeking to save." And He is our Example. God help us to follow Him.

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Some one has aptly compared the ten commandments to a great, splendid moral machine, standing idle for lack of power, till Christ came and gave it that power. He fulfilled its meaning and "set it a-working" so that its throbbings are felt in every strata of civilization. One can preach the law without Christ, but one cannot preach Christ without the law, for His atoning love is the fulfillment of the law. "I came not to destroy, but to fulfill." Christ fulfilled the law, not because He needed to do so to work out His salvation, but because He had a deep and loving compassion for us, and desired to give our lives new meaning and power. Has He done this in your life? You may strictly adhere to the law and practice the principles of morality, yet if your life has not been fulfilled by God's love, you live in vain.

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There are three kinds of sun-rays, light, heat, and chemical. The first give us light, the second heat, the third life. Together they are the source of all physical life. There is an analogy between the rays of the sun and the rays which emanate from the Son of God. There are the light rays, which dispel gloom and darkness, filling our souls with glory and beauty; the heat rays, which melt and warm our hearts with love of God, bringing great comfort and blessings; the chemical rays, which are a union of light and love, giving us an abundant life and the light that will illuminate the way for others, and impart life and strength to all. He came as "a light into the world," "that they might have life." May we so reflect these divine rays that the purpose of our lives may accord with His.

HOW THE WEAK BECOME STRONG.

(June 8, 2 Cor. xii. 9, 10; Isa. xli. 10; lviii. 11.)

Of all our senses fear is the most weakening. It is an enemy both to our physical well-being and spiritual growth, for close upon it follow distrust and worry, the latter always an admission that we have lost our faith. The timid Christian lives in a state of unrest. The fear that the world will scoff and scorn at him or that God will lead him up to some great sacrifice makes his life miserable and weakens all the Christian graces. There is a tonic for all spiritual ailments. There is one for fear. It is found in Isaiah, and is composed of two parts encouragement, "Fear thou not, be not dismayed," and two parts promise, "I am with thee," "I am thy God." Take often.

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When the young eaglets are old enough to fly, the mother takes them one by one to the edge of a high cliff and drops them over it. Then with swift, outstretched wings and ever watchful eye she flies around beneath them ready to catch them should the strength of the little wings fail. Thus the eaglets find and learn to use their wings. So the dear Father takes His children in all their weakness and self-distrust, places them amid circumstances where they discover new abilities and learn to strengthen the old. Like the eagle, He ever hovers around them with watchful eye and the precious promise, "I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

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A bright, ambitious schoolgirl was advised to use Indian clubs to strengthen and straighten up her drooping shoulders. "Oh, I've no time for anything like that!" she replied. Many Christians, whose spiritual life is weak and drooping, say practically the same thing. They have no time for Bible reading, meditation and prayer; no time to cultivate the Christian graces or enter into church work; no time to bask in the sunshine of God's love or drink in the refreshing dews of heavenly grace. Ah!

no; they have no time for such things. Business and social life with all their cares and pleasures engross so much of their time that there is none left to attend to the soul. And yet there is nothing that should receive more attention, for it is the only thing whose existence is eternal.

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There is said to be a curious apple-tree in Milwaukee, which was planted with its branches in the ground and the roots in the air. It has lived for more than twenty-eight years and occasionally bears a worthless apple. Like unto this inverted tree are those who seek to gain strength from Christian activities and religious forms and ceremonies. Their roots must run down deep into the Word of God, for His Word is a means to the end, and not the reverse. And we must be rooted and grounded in this Word, ere we can bear fruit or gain any permanent strength. To become "mighty in the Scripture," is to become a strong, vigorous, useful servant of God. Go where you will, you will find that the strongest Christians are the most diligent Bible students.

WHY TOTAL ABSTINENCE IS BEST.

(June 15, Romans xiv. 13-23.)

The annals of history scintillate with the names of those who have acted upon the principle of our greatest inventor, who said he was a total abstainer because he felt "he had better use for his brains." It is impossible to imagine the condition of the world to-day without its Thomas A. Edison, for the pulsations of his brains are felt in almost every hamlet in the land. Total abstinence quickens the intellect, develops the character, increases the power of usefulness and adds to the happiness of all. Unite all these results with an invincible determination to "follow after the things which make for peace," in the footsteps of the Master, and you have a Christian "acceptable to God and approved of men."

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An incident is related of a very religious lady who was sent to visit a woman dying from the effects of intemperance. To the great surprise of the lady she found the woman to be one who had formerly done washing in her family. "How could you give way to so dreadful a sin as intemperance?" asked the lady. The dying woman replied: "You are the author of my intemperance. I never drank whiskey till I came to wash in your family. You gave me some and told me it would do me good. It invigorated me and you gave it to me again. When I was at other houses not so hospitable as yours I bought a little, and by and by I found my way to the spirit shop, and thought it necessary to carry me through my hard work, and little by little, I became what you see me." Who ruined this woman?

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There are certain questions pertaining to amusement and recreation which are continually coming up before the young Christian. How shall I spend the Sabbath? Shall I play cards, attend the theatre, or the dance, or fashionable parties where wine is served? While there are no specific biblical rules to govern our decision in regard to these questions, there is one general principle which will cover them all, that is the law of love. Although the Bible may not explicitly command us to abstain from things which will not harm us, the law of love certainly bids us to abstain from things that will harm others. Our first question should always be, not, Will it harm me? but, Will it harm others? Self-denial for self is good, but self-denial for others is God-like (Matt. vii. 12).

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A man whose name is immortal in history once said, "Labor to keep alive in your breast that spark of heavenly fire called conscience." It can only be kept alive by heaven's fuel, which is God's will. Some will advise, others seek to convince, but God alone can give us the power to *do* right. Unless that spark of heavenly fire is kept burning we are sure to stumble and thus become stumbling blocks to others. When we know, and are "persuaded by the Lord Jesus" that a thing is right, the power will be given us to carry out our convictions, and in no other department of God's work are right convictions needed more than in the temperance reformation. It will take courage, purpose, great faith, and much prayer, but the victory is assured, for

". . . . beside the dim unknown,
Standeth God within the shadow
Keeping watch above His own."

PRACTICAL HUMILITY.

(June 22, Matt. xxiii. 1-11; Isa. lvii. 15.)

The story is told of Louis Agassiz and his younger brother crossing a lake covered with ice to join their father who was at work on the other side. As the mother stood in the window watching them, she saw Louis lie down upon the ice and his little brother creep over him. They had crossed a crack in the ice and the older brother had made a bridge of his body over which the little one safely crept. Such was the attitude of our Elder Brother. With His own body He bridged the chasm between heaven and earth, that we might go to the Father. Such must be our attitude when we carry God's redemptive love to weak, erring humanity. God give us the grace to be like our Elder Brother—one who can get down. "Take my yoke upon you and learn of me, for I am meek and lowly in heart."

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It has been well said that one of the subtlest and most common sins that beset Christians is the desire to be accounted the greatest. Envy is the germ of this sin, and once in the heart it feeds itself upon discontent and suspicion until our characters become penetrated with the bane of jealousy. If we are to have a part in God's work here, and the kingdom of heaven hereafter, we must give up this self-seeking spirit. We should concentrate our desires upon the one great purpose of doing as Jesus would have us do, and all our strivings upon gaining absolute sway over our own passions. "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem the other better than themselves."

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Scientists tell us there is an intangible, invisible ether, which cannot be touched, or tasted, or contained, or measured, or weighed, but yet is everywhere, and in one form or another does all the physical work of the universe. So there is an intangible, invisible presence which envelopes every consecrated child of God, and is the source of every virtue and a combination of all Christian graces. It is the "soul's knees," the beginning and the end of all our intercourse with God, the root of all true greatness, and the foundation stone of all effective Christian service. We call this presence humility, which is but another name for the Holy Spirit Who gives us the power to do the will of God.

"Teach me, Lord, my true condition,
Bring me childlike to Thy knee;
Stripped of every low ambition,
Willing to be led by Thee."

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Some Danish missionaries once set their converts to translate the Scriptures. When they came to where believers are called "the sons of God," one of them laid down his pen and said, "It is too much; let me render it, 'they shall be permitted to kiss His feet.'" It is difficult for us all to conceive the manner of love that should prompt God to come to us, "not as a God in glory, but clothed in flesh; not in royal robes, but in the dress of a village youth; not as a deity in fire, but a man of tears; not in a palace, but in a manger"; and all this that we might become His sons. How His love must have transfigured our abilities. He became the embodiment of humility for the salvation of men. Let us embody His teachings for the same purpose, for "the servant is not greater than his lord; neither he that is sent greater than him that sent him."

NATIONAL PROSPERITY.

(June 29, Prov. xiv. 34; Deut. vi. 10-13.)

"Why is it that Christianity stands impotent to face all the corrupting and destroying influences that exist in our nation?" This is the answer: Duty has not been personalized. Christians have it in their power to abolish all this wrong, but like Cain they ask, "Am I my brother's keeper?" If the field of politics bears bitter, noxious, deadly weeds, who sows the seed? Let us awake to the fact that *now* is the time to act.

"The stake is laid! O gallant youth,
With yet unsilvered brow,
If heaven should lose and hell should win,
On whom shall lie the mortal sin
That cries aloud, 'It might have been'?
God calls you! Answer *now*."

Æschines, in his memorable oration on the crown, said: "You know well that it is not music, nor the gymnasium, nor the schools that mould young men. It is much more the public proclamation, the public example. If you take one whose life has no high purpose—one who mocks at morals—and crown him in the theatrum, every boy who sees him is corrupted. The character of a city is determined by the character of the men it crowns." What is true of an ancient city is true of a nation to-day.

"The world wants *men*—large-hearted, manly men;
Men who shall join its chorus and prolong
The psalm of labor and the psalm of love.
The age wants *heroes*—heroes who shall dare
To struggle in solid ranks of truth;
To clutch the monster error by the throat;
To bear opinion to a loftier seat;
To blot the error of oppression out.
And lead a universal freedom in."

* * * * *

When the engineer was laying out a railroad track from the main line to Elberon over which our dying President Garfield was to be carried, he said to the owner of a beautiful mansion, "It may be necessary to run this track through one of your flower beds." "You may run it through my front door if it will help the president," was the reply. Let such a spirit as this actuate the leaders of our nation, towards the King of kings, Who also gave His life for them, and what a tremendous revolution it would make. There is a Ruler higher than any earthly ruler, to Him we owe our first allegiance. "Though the church and state must remain separate, God and the state must forever remain together." And whoever considers his countrymen his brothers as well as God's creatures and works for them, accomplishes a great purpose and sets in motion never-ending influence.

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There are two names which stand out in bold relief in the history of our country. For a century they have been upon the lips of scholars and have attained a world-wide fame. Both served their country in the beginning of its history, and both were naturally endowed with patriotic characteristics. Each had his opportunity to stand for truth, liberty and right, and as long as history lasts the names of Benedict Arnold, the traitor, and Nathan Hale, the martyr, will be remembered.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood for the good or evil side."

If "America is another name for opportunity," and you are an American, you will have your opportunity. May God help you to be true to its responsibilities!

Thoughts for the Quiet Hour.

JUNE, 1902.

Sunday, 1st. *Thou . . . . restrainest prayer before God. Job. xv. 4.*

The great lack of our life is that we do not pray more. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitude we could have access to one of the wisest and noblest of our fellow creatures, or to some venerated departed saint, or to the guardian angel deputed to attend our steps, or to the archangel that presides as vicegerent over this system of worlds, how strong and brave we should become! Whatever our need, we would at once seek his august presence, and obtain his counsel and assistance. How extraordinary is our behavior, then, with respect to prayer, that we make so little of our opportunities of access into the presence of our Father, in Whom wisdom, power, and love blend perfectly, and Who is always willing to hear us—nay, is perpetually urging us to come!—*F. B. Meyer.*

Monday, 2nd. *Whosoever shall give to drink unto one of these little ones a cup of cold water . . . . he shall in no wise lose his reward. Matt. x. 42.*

Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed, kindness.—*Bowes.*

Tuesday, 3rd. *As thy days, so shall thy strength be. Deut. xxxiii. 25.*

In order to avail himself of this particular promise, a believer must observe and have in mind its true limits and provisions. "As *thy* days, so shall thy strength be." Our day and our sphere are of God; the need, the call, are ours. A farmer in his field has no need or right to ask for the skill and knowledge of a ship's captain. A schoolboy has no right to ask for the ability to do a college president's work. Nor has anyone of us a right to fear that we shall not be strong enough or wise enough to do to-morrow's work, or to meet to-morrow's pressure of duties and trials. To-morrow is never *our* day. A promise of omnipotence and omniscience in our present day and sphere ought to satisfy—and it will satisfy—every loving and faith-filled child of God.—*Henry Clay Trumbull.*

Wednesday, 4th. *They that wait upon the* LORD *shall . . . . mount up with wings as eagles. Isaiah xl. 31.*

Yes, "they shall mount up with wings as eagles." You know what eagles' wings mean. The eagle is the king of birds, it soars the highest into the heavens. Believers are to live a heavenly life, in the very presence and love and joy of God. They are to live where God lives; they need God's strength to rise there. To them that wait on Him it shall be given. You know how the eagle wings are obtained. Only in one way—by the eagle birth. You are born of God. You have the eagles' wings. You may not have known it: you may not have used them; but God can and will teach you to use them.—*Andrew Murray.*

Thursday, 5th. *There was given to me a thorn in the flesh, the messenger of Satan to buffet me. . . . . For this thing I besought the Lord thrice, that it might depart from me. And he said unto me: My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 2 Cor. xii. 7, 8, 9.*

I thank Thee, Lord, that I may never know,
What thorn it was which pierced the apostle's flesh;
Else, were it not the same, I might not go
To Thee, whenever *my* thorn hurts afresh.
Faith reads Thy forethought kind, between the lines,
The suiting of Thy Word to every case;
For untold "buffetings" the promise shines,
To each believer, Thy "sufficient grace."

—*Helen A. Hawley.*

Friday, 6th. *Let this mind be in you, which was also in Christ Jesus, who . . . . took upon him the form of a servant. Phil. ii. 5, 6, 7.*

The nobler a life is the more it longs to dedicate itself to others, while, on the other hand, the more of self-dedication there is the nobler life becomes. The truly great thing in life is—Service. To serve is to fulfill the purpose of our being; it is to be great. No being can ever touch greatness which evades the purpose of its existence. The purpose of our existence is to serve. Thus alone do our human powers fulfill themselves and put on their full strength and glory. In rendering unselfish, self-sacrificing service, ingenuity is quickened, sympathy is enlarged, charity grows more radiant, ambition is transfigured, *ennui* is destroyed, hope smiles like an angel, and with the increase of strength comes an increase of delicacy and fineness which renders life more beautiful and attractive.—*Selected.*

Saturday, 7th. *Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. v. 48.*

The fact that God has commanded us to do a thing proves that we can do it.—*Thomas Guthrie.*

Sunday, 8th. *Because thou servedst not the* LORD *thy God with joyfulness and glad-*

ness of heart . . . . therefore shalt thou serve thine enemies . . . . in hunger, and thirst, and in nakedness, and in want of all things. Deut. xxviii. 47, 48.

Work undertaken for God may degenerate into a hard task, or be maintained, as it is generally begun, as a delightful service —a continual pleasure. It is a fatal day for any Christian soul when the brightness and fascination of service for the Divine Master evaporate, leaving behind only the residuum of a task which has to be carried through. The outstanding thing about our Lord's own service upon earth was the pleasure with which He undertook His mission of love. "I *delight* to do thy will, O God." "How am I straitened until it be accomplished!" "With *desire* I have desired to eat this passover with you." "Who for the *joy* that was set before him, endured the cross." All this is full of significance for ourselves. We are called to follow in His steps, and to serve as He served. Service of this kind is the only service that pleases Him, or does us any good. Every heart needs careful watching upon this point; service may easily degenerate into a weary burden.—*Selected.*

Monday, 9th. *He that abideth in me, and I in him, the same bringeth forth much fruit. John xv. 5.*

Eminent piety is essential to eminent usefulness.—*Andrew Reed.*

Tuesday, 10th. *This is the will of God, even your sanctification. 1 Thess. iv. 3.*

Sanctification begins in regeneration. The Spirit of God infuses into man that new living principle by which he becomes "a new creature" in Christ Jesus. This work, which begins in the new birth, is carried on in two ways—mortification, whereby the lusts of the flesh are subdued and kept under; and vivification, by which the life which God has put within us is made to be a well of water springing up unto everlasting life. This is carried on every day in what is called "perseverance," by which the Christian is preserved and continued in a gracious state, and is made to abound in good works unto the praise and glory of God; and it culminates or comes to perfection, in "glory," when the soul, being thoroughly purged, is caught up to dwell with holy beings at the right hand of the Majesty on high.—*C. H. Spurgeon.*

Wednesday, 11th. *As many as received him, to them gave he power to become the sons of God. John i. 12.*

Men, by nature, are dead in trespasses and sin—earth is a vast cemetery. Who has blown the trumpet of resurrection? Christ has visited the cemetery, and wept amid its terrible desolation; and, as He gazed on the ruins of a noble race, He said, "I am come that they might have life, and that they might have it more abundantly." Then is Christ man's life-giver! The weakest child in the great family is a tribute to the mighty energy and unparalleled tenderness of Christ. —*Joseph Parker.*

Thursday, 12th. *He giveth power to the faint; and to them that have no might he increaseth strength. Isaiah xl. 29.*

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do and persons to see and I have not strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come. Only do not look forward an hour. Circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—*Selected.*

Friday, 13th. *Ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning. Mark xiii. 35. (R. V.)*

No, we know not. It is better that we should not know. But He must be very near. *Even* has passed; the beams of His presence had just died off the world, and the afterglow was still lingering in the ministry of the apostles in the early church. *Midnight* has passed; it reached its deepest darkness in the middle ages, when only a few holy souls shone like stars in the surrounding gloom. *Cockcrow* has passed; Wickliffe, and Luther, and others heralded

the morning. And now the *morning* is upon us; nay, it is shining more and more unto the perfect day. He must be near, even at the doors. Be ready, O virgin souls, to go forth to meet Him!—*F. B. Meyer.*

Saturday, 14th. *That I may impart unto you some spiritual gift, to the end ye may be established. Romans i. 11.*

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—*Phillips Brooks.*

Sunday, 15th. *Cast thy burden upon the* LORD, *and he shall sustain thee. Psalms lv. 22.*

What an immense lot of overloaded people there are in this world! We can see it in their careworn faces and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon him, for he careth for you." That much perverted verse is accurately translated in the Revised Version—"casting all your anxiety on him because he careth for you." Now just what our almighty and all-loving Father offers is—to help carry our loads. He Who watched over the infant deliverer of Israel in his cradle of rushes, Who sent His ravens to feed Elijah by the brookside, Who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One Who says to us—Roll your anxieties over on Me, for I have you in My heart!—*Theodore L. Cuyler.*

Monday, 16th. *Thou shalt love thy neighbor as thyself. Mark xii. 31.*

The nearest way to your neighbor on earth may be by the throne of grace in heaven.—*Selected.*

Tuesday, 17th. *Remember Jesus Christ. 2 Tim. ii. 8. (R. V.)*

Here is a test as to whether or not the Holy Spirit is in our lives. Have our minds been full to-day of recollections of Jesus? If not, then the Holy Spirit has not been there doing His supreme work of revealing Jesus; for that is what He came here to do—to hide Himself behind Jesus, and to make all men think of Jesus, and to fill the minds of men with memories of Jesus. "He shall bring to your remembrance me." Are you remembering Jesus Christ? There is nothing deeper than this, nor anything beyond this. The whole life of Christ's disciples is wrapped up in this remembrance of Jesus Christ.—*Robert E. Speer.*

Wednesday, 18th. *Leaning upon her beloved. Cant. viii. 5.*

Praying always with all prayer . . . . in the Spirit. Eph. vi. 18.

When you run the Christian race,
  And are footsore,
You would find the hills less steep,
And the ruts less deep,
  If you leaned more.

When you're weary of the fight,
  And are heartsore,
You would find your foes less strong,
The fight would seem less long,
  If you prayed more.

—*Selected.*

Thursday, 19th. *Watch and pray, that ye enter not into temptation. Matt. xxvi. 41.*

If we would not enter into temptation, let us watch against the first step that would lead us astray from righteousness, the only path of safety; let us watch against the beginning of sin. Whenever the gratification of a natural impulse shrinks from the light of God's Word and cannot claim conscience as an approver; whenever an effort is needed to make excuses for it and to silence our own misgivings; whenever we cannot ask the blessing of God on it—let us watch, for it is the beginning of sin.—*Newman Hall.*

Friday, 20th. *Put ye on the Lord Jesus Christ. Romans xiii. 14.*

Not simply the righteousness of our Saviour, not simply the beauty of His holiness, nor the graces of His character, are we to put on as a garment. The Lord Him-

self is our vesture. Every Christian is not only a Christ-bearer, but a Christ-wearer. We are so to enter into Him by communion, to be so endued with His presence, and embued with His Spirit that men shall see Him when they behold us, as they see our garments when they look upon our bodies. —*A. J. Gordon.*

Saturday, 21st. *Rejoice in the Lord alway: and again I say, Rejoice. Phil. iv. 4.*

Rejoicing in the Lord is a duty apart from inclination.—*Clarence A. Barbour.*

Sunday, 22nd. *O Zion, that bringest good tidings, get thee up into the high mountain. Isaiah xl. 9.*

A traveler once made arrangements with a guide to take him to the top of a high mountain to see the sunrise. They had not journeyed long when there arose a terrible thunderstorm. "It's no use to go on," the gentleman said. "We cannot see the sunrise in the midst of this fearful storm." "O sir," said the guide, "we shall soon get above the storm." They could see the lightning playing about them, and the grand old mountain shook with the thunder, and it was very dark; but when they passed up above the clouds all was light and clear. So if it is dark here, rise higher; it is light enough up around the throne. If I may rise up to the light, I have no business to be in the darkness. Rise higher, higher, higher. It is the privilege of the child of God to walk on unclouded.—*D. L. Moody.*

Monday, 23rd. *A faithful man shall abound with blessings. Prov. xxviii. 20.*

It is not from the few conspicuous deeds of life that the blessings chiefly come which make the world better, sweeter, happier; but from the countless lowly ministries of the every-days, the little faithfulnesses that fill long years.—*J. R. Miller.*

Tuesday, 24th. *Called of God. Heb. v. 4.*

"Called of God," has a much wider application than to those who are conspicuous for some special work to which they were notably called of God as was Aaron. It applies to us all. There is a divine purpose concerning every man. Whether that purpose contemplates some great work which commands the attention of the world, or a life in a narrow sphere and unseen by men, it is a call of God. It is the work to which we are adapted, in the place where we can do it. We find that work, and answer that call by steadily going forward in the path of duty as it comes to us, listening to the voice of God, watching for the indications of His will, as to what is possible for us to do.—*Selected.*

Wednesday, 25th. *Despised and rejected of men. Isaiah liii. 3.*

If we had seen Christ with the lame, the halt, the blind, the poor who cry,
If we had known Him as He came in touch with sin and leprosy,
Would we who care what people say
Have walked with Him a little way?
Would you or I?

If He had bidden us to come, the night before He was to die,
To supper in that upper room that overlooked Gethsemane,
Would we who live by park or fen
Have supped with common fishermen?
Would you or I?

If we had been among the throng that saw the lowly Saviour die,
If we had heard the cruel song, the heartless jest, the mockery,
Would we who *now* His triumph sing,
Have hailed Him *then* as Lord and King?
Would you or I?

We love the Easter anthems sweet, our prayers ascend to God on high;
We cast our treasures at His feet, and sing with joy His victory,
But when as Man He lived with men
Would we have seen His glory then?
Would you or I?

—*Selected.*

Thursday, 26th. *Lay up for yourselves treasures in heaven. Matt. vi. 20.*

We have cast anchor just for a little while beside this island of a world, but we are bound for the continent of Immortality; and since the ship must so soon lift its anchor, since its gleaming sails beckon us now even as a friend's hand toward yonder fair and mystical horizon, let us take on board a cargo which shall be worth something in

the country where we are to spend the longest time. Then fix your eyes upon the fadeless vision of immortality; for whoever has that hope or expectation in his soul cannot be balked or daunted.—*Frances E. Willard.*

Friday, 27th. *Enoch . . . . before his translation . . . . had this testimony, that he pleased God. Heb. xi. 5.*

If we cannot have all that Enoch obtained, let us get what we can. If we cannot have the translation, we can have the testimony, which, after all, is the greatest blessing. It is no small blessing to know that God is well pleased with our life. It is indeed something to be able to add to the pleasures of the Almighty. If we have grieved Him in the past, let us please Him now by repentence, and keep on pleasing Him by acts of faith and affection.—*Thomas Champness.*

Saturday, 28th. *Consecrate yourselves to-day to the* LORD. *Exodus xxxii. 29.*

Consecration is not something done once for all. It is a maintained habit of the soul. A consecrated day is a framework ready prepared, in which God alone has to act in us and through us.—*Adolphe Monod.*

Sunday, 29th. *Workers together with him. 2 Cor. vi. 1.*

O child of God, when you are troubled it is because you fancy you are alone; but you are not alone, the Eternal Worker is with you. Listen and you will hear the revolution of those matchless wheels which are forever turning according to the will of the Lord. These wheels are high and dreadful, but they move with fixed and steady motion and they are "full of eyes round about." Their course is no blind track of a car of Juggernaut, but the eyes see, the eyes look towards their end, the eyes look upon all that comes within the circuit of the wheels. Oh, for a little heavenly eye-salve to touch our eyes that we may perceive the presence of the Lord in all things! Then shall we see the mountain to be full of horses of fire and chariots of fire round about the prophets of the Lord. The stars in their courses are fighting for the cause of God. Our allies are everywhere. God will summon them at the right moment.—*C. H. Spurgeon.*

Monday, 30th. *An altar to the* LORD *in the midst of the land of Egypt. Isaiah xix. 19.*

All along the line of life we must be prepared to erect altars on which we may yield to God in sacrifice, habits, associations, fascinations, which He has revealed as alien to our true well-being. The soul that dares to live this life will find streams flowing from every smitten rock.—*F. B. Meyer.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

PAUL AT LYSTRA.

(June 1, Acts xiv. 8-22.)

Lystra, in the province of Lycaonia, was specially under the care of Jupiter; and tutelary divinities, as Dr. Howson says, were imagined to haunt the cities that were under their protection, though elsewhere invisible. The temple of Jupiter stood before the city gates, and it was not difficult, therefore, for the superstitious people to suppose that their favorite deity had visited them. Their impression was still further confirmed by the presence of one whom they took to be Mercury, the spokesman of the gods.

I. THE CIRCUMSTANCES THAT LED TO THIS MISTAKE. The apostle was probably accustomed to address the Lystrians in places of public resort, much as a modern missionary might address the natives of an Hindoo village. On one of these occasions, he observed a cripple steadfastly watching him from the ground on which he was seated, for from the hour of his birth he had never walked. His attention was still further attracted by the evident faith and

expectancy which shone in the man's face; "and perceiving that he had faith to be healed," he bade him stand upright on his feet.

It was like a command from the lips of God, and as it fell on the ears of the paralytic, he claimed the power by which to obey it, and leaped, and walked. What a profound lesson is taught us as we behold the marvelous change pass over the figure and countenance of the poor cripple. Through the open window of his soul, the life and grace of God had streamed into him, making him every whit whole, and enabling him to be and do what otherwise had been impossible.

Is not this the secret of all Christian faith? On the one hand, of ourselves we find ourselves unable to do something, which seems as impossible to us as walking to a cripple. On the other hand, there are resources of divine grace and power in God, like the oil-wells of the Western States; but these are not available because they have not been opened by the appeal of our faith. But what we cannot do for ourselves, and what God cannot do for us, is readily accomplished when our hearts open to receive His divine reinforcements. Faith opens the sluices, so that the divine fullness may enter and fill us with its living energy.

II. The Efforts Paul Made to Arrest the Mistake. When the simple people saw the miracle, they at once recalled the traditions to which we have alluded; and from one to another the whisper passed that the gods had come amongst them. The whole city was presently in an uproar, and the heathen priests prepared to pay honor to their "celestial visitors."

So soon as Barnabas and Paul understood the position of matters, they were filled with the utmost horror, rushed out of the house where they were staying, and entreated the people to abandon their intention. How absolutely different was their behavior from that of the Roman Catholic Pontiff, who encourages the homage of even the princes of his church and of the tendency of priests, always and everywhere, to accept without remonstrance extraordinary deference! There was nothing of the priest in these two missionaries, who confessed that they were men of like passions with their would-be worshipers, and only desired to turn them from the vanity of idol-worship to the living and true God.

The brief record of the address which is recited, makes us sure that Paul was the speaker, since there are so many resemblances between it and his epistles, especially those to the Thessalonians and the Romans.

To Paul God was ever the Living One, the Creator of all things, the Giver of every good and perfect gift, Whose tender and redeeming grace is over all His works. Please notice that the best witness to the nature of God is not given in the thunder or storm, but in rain on the parched earth and fruitful seasons. He loves to fill men's hearts with food and gladness, and when these are reversed, it is not because He loves us less, but only to call us back to Himself.

III. The Revulsion of Feeling That Followed Close Upon This Mistake. The crowds that cry "Hosanna" to-day will cry "Crucify" to-morrow. They who would worship will presently stone to death. Influenced by Jews, who came from Antioch and Iconium, the Lystrians "stoned Paul, and drew him out of the city, supposing him to be dead." The apostle refers to this incident in after days, "Once was I stoned." He bore about in his body the dying of the Lord Jesus,—always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in his mortal flesh (2 Cor. iv. 10, 11).

Whilst the poor body lay there bruised and apparently dead, the spirit was passing into paradise, "the third heaven" (2 Cor. xii. 2, etc.), and the voice of God was reassuring it with unspeakable words—chief among which this note rang out clear and strong, "My grace is sufficient for thee, my strength is made perfect in weakness."

With indomitable perseverance these gospel preachers renewed their labors on the very next day, preaching in Derbe, and revisiting each of the infant churches which they had created. There must have been special significance and pathos in Paul's assurance that the kingdom was only to be entered through fiery experiences of tribulations. The story of his own sufferings, coupled with the marks on his person, were an eloquent commentary on his words.

So they retraced their steps, again crossed the sea on their homeward journey, and rehearsed to the Church, which had sent them forth and had never ceased to follow them with prayer and sympathy, the wonderful story of God's dealings. First, He had wrought *with* them—they had been distinctly conscious of His coöperation and companionship. Secondly, He had opened "the door of faith" to the Gentiles, so that they had been able to step into the peace of the justified soul, without passing through Jewish ceremonialism, or being kept waiting by scribe and Pharisee.

THE COUNCIL AT JERUSALEM.

(June 8, Acts xv. 22-33.)

The Jews were carefully separated from the surrounding nations that they might be fitted to receive, keep, and transmit the knowledge of God. In no other way could they have borne the precious deposit entrusted to them down the centuries, and maintained their unbroken witness to the unity, spirituality, and holiness of God. Not otherwise could they have become the religious poets, prophets, and teachers of mankind.

All these barriers and restrictions, "the law of commandments, contained in ordinances," were represented in the initial act of Judaism, the rite of circumcision, the importance of which had been magnified to a most preposterous extent. The rigor of these observances was heavy enough in Jerusalem, but in foreign parts, amid great Gentile communities, with whom the Jews were constantly engaged in commerce, it became customary to relax the stringency of the bonds of Judaism, though always maintaining circumcision. It marked, therefore, a great epoch when Barnabas and Paul openly welcomed Gentile converts into the Christian community at Antioch, without insisting upon conformity to the venerable rite of circumcision (Gal. ii. 4-12).

The conservative party in the Jerusalem church, however, on hearing these tidings, was ill at ease. They saw that if this principle were allowed to be universal, it would undermine their authority, circumcision might fall into disuse, and the bulwarks of Judaism would be thrown down before the entrance of the Gentile converts. They were quite willing to admit Christianity as a branch or sect of the Hebrew religion, but it must be understood that all the world must pass through Judaism to reach the inner shrine of Christ.

I. A Great Question Was at Stake. Was Christianity to continue a sect of Judaism, a chamber in the temple, a bud confined in its green sheath, a dwarfed and stunted babe in swaddling clothes, which could not attain its natural development? Were the Levitical institutions of rites and ceremonies to be regarded as temporary and fugitive, to be laid aside when their purpose was fulfilled, or were they of permanent significance?

The conditions of salvation are debated in the language of every age; the terms vary, but the controversy is always the same. Substitute ritualism for Judaism, and the rites of the Church for circumcision, and you are confronted by the same questions and issues as were encountered by the apostle. Still men say, Except you be christened, confirmed, and received into our church, ye cannot be saved. And it is from Paul's store of arguments, with which apparently before his old age he had silenced his adversaries, that we must find our weapons, as Luther found them before us.

Salvation is not secured by obedience to a rite, or by the holding of a creed. Its only condition is faith, which believes in Him that justifies the ungodly, and receives into the heart the very nature of Jesus to become the power of the new life. Let us never forget, then, that circumcision availeth nothing, nor uncircumcision, but faith which worketh by love, a new creature, and the keeping of the commandments of God.

II. The Appeal to Jerusalem. The disputing and questioning, however, showed no signs of abating, and it was finally decided that Paul and Barnabas, and certain others with them, should go up to Jerusalem to consult the apostles and elders about this question.

They traveled slowly through Phœnicia and Samaria, declaring the conversion of the Gentiles in each of the little Christian communities on their route, until they reached Jerusalem, where, in a great missionary convocation specially convened, they told all things that God had done with them—that is, in coöperation and fellow-

ship with them; as though by blessing them the living Christ were Himself implicated in the methods they had adopted. But their statements were interrupted by the uprising of certain of the sect of the Pharisees that believed, and the heated interjection of the reiterated statement, "It is needful to circumcise them, and to keep the law of Moses."

Again a special meeting was summoned, in which there was much questioning. Then Peter arose and said, "This matter was settled in my judgment by God Himself, when in the house of Cornelius the Holy Spirit descended on uncircumcised Gentiles, as on us at the beginning; and as He made no distinction, why should we?"

Next, Barnabas and Paul repeated their wondrous story, this time laying emphasis on the fact that they were only the instruments through whom God wrought, and showed how greatly the Gentiles had been blessed, and were being blessed, altogether apart from circumcision.

Lastly, James summed up the whole debate by enumerating some three or four minor points on which he thought it well to insist, for the right ordering of the young communities, but he did not mention circumcision among them, nor insist on obedience to the Mosaic and Levitical institutions. To his sage counsel the apostles and elders agreed.

The Pharisee party was defeated, and a decree signed in the sense of James' address; but from that moment a relentless war broke out, which followed the apostle for the next ten years of his life, and cost him many bitter tears. Every church he planted was visited by the emissaries of his virulent opponents, who were not content with insisting on the necessity of circumcision, but asserted that Paul was no apostle, because he had only seen Christ in vision, and had never companied with Him during the days of His flesh. They traduced his personal character, misrepresented his reluctance to take the gifts of his converts, dwelt with cruel animosity upon his personal defects, and in many cases succeeded in alienating the love and loyalty of his converts.

This cruel persecution is constantly alluded to in the epistles to the Galatians and Corinthians, and cut Paul to the quick. However, he never owned himself vanquished. By prayers and tears, by arguments and persuasions, by threatenings and expostulations, the heroic lion-heart fought the good fight to the end; and, if we may judge from the tone of his later epistles, was permitted to see the close of the controversy, in which it was determined once for all that the new wine of Christianity should not be poured into the worn-out bottle-skins of Judaism.

If the conditions of justification are now clearly defined as repentance towards God and faith in our Lord Jesus Christ; if salvation is as free as the flowers of spring, or the air of heaven; if we are able to stand fast in the freedom with which Christ has made us free; if we may teach to all and any that those who believe are justified from all things—it is due to the unflinching courage with which the apostle of the Gentiles contended for the faith once delivered to the saints, and which led him on one occasion to confront even the Apostle Peter himself, because he was to be blamed (Gal. ii. 11).

PAUL CROSSES TO EUROPE.

(June 15, Acts xvi. 6-15.)

Through regions rich in flowers and natural beauty, Paul and Silas traversed Syria and Cilicia, confirming the infant churches, which probably owed their existence to Paul's earliest efforts. So through the Cilician gates they entered Tarsus, his native city. But there was no welcome for him there. Probably the old home was either broken up or shut against him; and the two companions in travel threaded the defile in the mountains behind Tarsus, which led them up to the central plain with its volcanic deposits and biting winds. After some days of toilsome journey they came to Derbe, Lystra, and Iconium, so tragically associated with the former journey.

I. The Spirit's Guidance. Leaving Lystra, Paul and his companions visited the churches in the highland region of Phrygia and Galatia, everywhere distributing the letter of James. They next essayed to go into the populous and influential cities of Asia Minor, such as Colossæ, Laodicæa, and Ephesus, that lay towards the sea-coast. What could they do better than bear the light of the gospel to those teeming

multitudes who sat in darkness and the shadow of death? Yet is was not to be: "They were forbidden of the Holy Spirit to speak the Word in Asia." In after years Paul would do some of the greatest work of his life in that very region; but just now the door was closed against him by the Holy Spirit. Apparently the attack on these mighty bastions of the kingdom of Satan was postponed because the time was not ripe. Apollos needed to visit the whole region doing pioneer work, opening the furrows to receive the seed. Paul and Barnabas on the other hand were needed yet more urgently elsewhere, and must receive further training before embarking on this responsible and arduous mission.

There was no alternative, therefore, than for the travelers to take the northern route, and when they came over against Mysia, they essayed to go into Bithynia, an important province lying along the shores of the Black Sea, but again the Spirit of Jesus suffered them not. It is remarkable to notice that mention of the Holy Spirit. He is essentially "the Spirit of Jesus." He dwelt so manifestly in the nature of the Lord Whom He anointed, and by Whose hand in His risen life He was freely shed upon the waiting Church. Yes, and it is the one object and aim of the Holy Spirit to glorify Jesus, and to reproduce Him in the lives of those who love Him.

They had been checked when they attempted to go to the sea-board on the west, they were now stopped as they sought to go to the northeast; and there was nothing for it but to keep straight on, until they came out at the terminus of the road, on the sea-coast, at the famous harbor of Troas, the ancient Troy. There they met with Luke, whose presence is thenceforth denoted by the significant personal pronoun *we;* and thence the man of Macedonia beckoned the little missionary band across the straits, to set up the banner of Christ on the hitherto untouched continent of Europe.

Whenever you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one. Remember the lesson of this paragraph, that the Divine guidance of the apostle and his friends consisted largely in prohibitions; when they attempted to take another course than the right, God shut all the doors along their route, and bolted them, so that they had no alternative but to go straight forward. In the absence of any prohibition, they were left to gather that they were treading the prepared path, and fulfilling the Divine will. May we not, therefore, address the Spirit of Jesus, Who is anxious to glorify the Master through us, saying, "Blessed Spirit, I cast on Thee the entire responsibility of closing against my steps any and every course which is not of God. Let me hear Thy voice behind me whenever I turn to the right hand or the left. Put Thine arrest on me. Do not suffer me."

In the meanwhile, continue along the path which you have been already treading. It lies in front of you; pursue it. Abide in the calling in which you were called. Keep on as you are, unless you are clearly told to do something else. Expect to have as clear a door out as you had in; and if there is no indication to the contrary, consider the absence of indication to be a sign that you are on the path of God's will. Do not be surprised if the answer comes in closed doors. But when doors are shut right and left, an open road is sure to lead to Troas. There Luke awaits, and visions will point the way, where vast opportunities stand open, and faithful friends are waiting.

II. The Gospel's First Entrance Into Europe. One morning the apostle tells his companions of the dream he has had. Probably on the previous night he had seen a man of Macedonia who had come across to the busy port of Troas, and this was used by the Spirit of God to direct him. They all agreed that their path lay across the blue waters of the Ægean, and went forth to seek passage in one of the many craft that lay at the wharves.

At first their welcome at Philippi must have disappointed them, but on one memorable Sabbath they repaired to an enclosure or garden screened from observation, where the Jewish community at Philippi, which was too small and poor to have a synagogue of its own, held regular Sabbath meetings. Only women were present that day, when the four strangers appeared in the little circle, and sat down to speak. It is somewhat remarkable that the first gospel meeting in Europe was held in

the open air, and that the audience was composed of women. Lydia was the first of a succession of holy women who have welcomed the Lord Jesus as their Sovereign and Spouse. And the open air has been the scene of the greatest victories of the cross.

The result of that morning service was Lydia's conversion; whether she received the apostle's message of the crucified and living Lord at once or gradually, is not clear—most likely her heart opened as a flower to the sun; but the result was that she, with her entire household, came to believe in Jesus, Whom Paul preached, and she felt as sure about her own conversion as she was eager for Paul to come and abide in her house. She was probably a woman of considerable property, and the fact that she could well afford it, together with her great earnestness, overcame the apostle's reluctance to be dependent upon his converts. Frequently afterwards she no doubt instigated the supply of the apostle's wants from this warm-hearted church (2 Cor. xi. 9; Phil. iv. 10-18).

THE BETTER WAY.

(June 22, Romans xiii. 8-14.)

Love makes heaven. It is the secret of blessedness. It is, therefore, the nature of God. Man was made in God's image with a capacity for love, and with the power of shedding his love upon others. If our race had always revolved around the pivot of *altruism,* that is, of each living for another, the earth would have been as heaven, and the ages would have been golden.

But the essence of the fall lay in this, that man turned to his own way, that he preferred himself to his neighbor. He thought only of what was pleasant to the eyes, and good for food, and desirable to make him wise; and directly the pivot of our race became "I," darkness, sorrow, pain and care came in like a flood.

Redemption is the alteration of the purpose of our life from selfishness to love, from the "I" pivot to the "Not I" pivot. Hence it is not enough simply to recite the commandments and bid us not to do this or that action which is a violation of the law of love; before man can reach the position in which God would have him stand he must be renewed in the spirit of his mind, his heart must be filled with love, he must not only be withheld from doing what is wrong, he must be made to yearn after and do what is right. That which is negative and outward must be reinforced by that which is positive and inward. Yes, the apostle says if you love you will do more than keep the law, you will observe it in its inner spirit, and in love attain the highest purpose that the Redeemer has for the children of men. Oh, let us ask for a baptism of the love of God, then we shall not be restrained from wrong by the prohibitory words of the law, but we shall do right with all the passion and enthusiasm of our being.

Let us now turn to notice the argument by which these thoughts are enforced.

I. THE HOUR. "It is time to awake." "Salvation is nearer." "The night is far spent and the day is at hand." The idea of the apostle appears to be as follows. He was well acquainted with military matters, and it would seem that he conceived of the Christian hosts as a Roman army encamped at night. Up from the valleys of the children of the world undesirable characters steal to the tents of the sleeping soldiers, and they are sorely tempted to yield to revelling and drunkenness, to chambering and wantonness, to strife and jealousy. The night is dark, the stars hardly shine in the sky, the moon is hid, and beneath the shadow of the pall of midnight deeds are done of which it is a shame to speak. All, however, is hushed, save the steady tread of the sentry on his beat, and his answer to the challenge of the inspecting officer as he goes on his rounds.

Hour succeeds to hour, and now on the eastern sky there is the first flickering light of returning day. The sentry knows that the long night watch is over, and he calls to his sleeping comrades and tells them to prepare for the dawn. "The night is far spent," he says, "it is high time to awake out of sleep, and put off the works of darkness." And as his voice rings through the camp there is an opening of eyes, a straightening of forms, a springing to the feet of the soldiery; whilst the children of the darkness steal away down the mountain slopes, and every soldier hastens to don his shining armor that he may stand unashamed before the inspection of the daylight.

The long, dark night in which the nations had groaned was being dissipated before the light of the gospel, and the apostle was hoping that he would live to see the day of the millennial advent. Salvation in its fullest meaning, involving not only deliverance from the guilt and power of sin, but from the corruption and decay of mortality, seemed well within reach, and this was the motive with which he plied the Roman Christians, urging them to be ready at any moment to meet their Lord.

II. The Armor of Light. The epistles are full of the sermons to "put off" and to "put on"—to put off the habits of the old man, and to put on the new (Eph. iv. 21-24; Col. iii. 5-17). In each case the apostle uses the expression to signify a certain definite act, as though he realized that in a moment of time the choice may be made which will affect our whole after destiny, a choice which once made in the power of the Holy Ghost need never be withdrawn.

Does anyone ask what the armor of light is? The answer comes in the fourteenth verse—"Put ye on the Lord Jesus Christ." Do not simply fight against impurity, put on His purity; do not only fight against ill temper, put on His sweetness; do not merely fight against cowardice, put on His strength; do not live on the negative, but on the positive side of your life.

There seems to be a distinction between the dress of the soul indicated in Col. iii. and the armor referred to here and in Eph. vi. Perhaps we should never venture from our home in the morning until we have donned each of these, and the soul is arrayed in its beautiful garments for fellowship with God, and in the armor with which it confronts the power of the enemy.

III. An Illustrious Example. We can never open this chapter of Romans without remembering that it led to the conversion of St. Augustine. He tells us how for long his soul had been rent between the pleadings of his mother and an unhallowed influence which was blighting and spoiling his life. One afternoon, however, as he and his friend Alypius were in the garden in Milan, he thought he heard a voice saying, *"Take and read,"* and he thought that he was being directed by the strange voice to take in hand the copy of the New Testament which lay upon the garden seat, and read the first passage that opened. The pages, as God would have it, fell open at this chapter. He heard the memorable words spoken in his heart, "Put ye on the Lord Jesus Christ, and make no provision for the flesh," and forthwith he stood up in the power of the living Saviour, perfectly delivered. His friend and he went to tell Monica that her prayers and tears had been abundantly answered, filling her soul with joy. The next day as he went through the streets he was waylaid by the wanton who had wrought such mischief in his life, and to her remark, *"It is I,* Augustine," he replied, *"But it is not I,"* and passed her and escaped.

Make no provision for the flesh. Do not expect the sin, do not throw yourself into temptation, but if God puts you there dare to believe that He can carry you through and bring you out unscathed and unspotted. O knights of the Cross, put on your beautiful array, and follow the Christ as He goes forth attended by the armies of heaven.

THE REVIEW.

(June 29.)

We will take for the standpoint of our review of the previous lessons, the remarkable verses in 2 Cor. ii. 14, 15. "Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place. For we are a sweet savor of Christ unto God, in them that are being saved, and in them that are perishing."

The metaphor was gathered from the scene of a Roman triumph, one of the most notable events in the old world, when some great general, a Cæsar or Marius, returning from distant scenes of triumph, ascended the Capitoline Hill, amid the plaudits of the assembled citizens and the fragrance of sweet odors. Before his chariot were paraded captive kings and princes; after it came long lines of prisoners laden with the spoils of war.

To the vivid imagination of the apostle—always more prone to use metaphors borrowed from the life of men in camps and cities, than from scenes of natural beauty—it seemed as though the pageantry of the scene, which so often stirred Rome to its heart, was a meet emblem of the progress

of Christ through the world: Hades and death bound to his chariot wheels, His arms filled with spoils, His train composed of the thousands whom He had conquered, and amongst whom Paul was proud to count himself.

Is not this an apt picture of every age? Each great crisis in the past has helped to advance the glorious reign of Christ. Was the fall of Babylon a crisis? It gave mankind a universal speech—the language spoken by Alexander and his soldiers—the delicate, subtle Greek in which the New Testament was written. Was the fall of Rome a crisis? It opened the way to the rise of the northern nations, which have ever been the home of liberty and the gospel. Was the fall of feudalism, in the French revolution, a crisis? It made the splendid achievements of the nineteenth century possible. And we may look without dismay on events that cast a shadow on our hearts. They also shall serve the cause of the gospel. In ways we cannot tell, they shall prepare for the triumph of our King. Through the throes of the present travail the new heavens and earth shall be born. The agony is not as the expiring groan of the dying gladiator, but as the sigh of the mother bringing forth her first-born. These things, said our Lord, must needs be; and they are the beginning of travail (Matt. xxiv. 8, R. V.). And amid all, Jesus rides in triumph to His destined glory and the crown of all the earth.

The Apostle's Personal Position in his Master's procession was clearly apprehended and perpetually accentuated. He never wearied of describing himself as *the slave of Jesus Christ*. He had been a rebel chieftain. With fire and sword he had ravaged the flock of God. He had measured his strength with Jesus of Nazareth, but had met more than his match. The Stronger One had come upon him, taken away his armor, and bound him with fetters from which he could not get free. He would not, if he could; nor could he, if he would. From that hour in which he had been smitten to the ground on the road to Damascus, he had been content to be led from city to city, from continent to continent, in the triumphal progress of his Lord, a trophy of His mighty power to bring the most stubborn under His yoke. "Thanks be unto God," he cries, "who always leadeth us in triumph."

Is this your conception of your life? Captured! Apprehended by Jesus Christ! Set apart for Himself! Do you realize that you are bound by the most sacred ties to your Conqueror, and are following His chariot through the earth? Life would assume a new aspect if you realized this, and that all you are in your person, and own in your property, has become Emmanuel's.

Those whom Jesus leads in triumph share His triumph. They may be a spectacle to angels or to men. Sometimes in the stocks; often accounted the off-scouring of all things; yet, in the spiritual realm, they are made to triumph always. Conquered, they conquer; enslaved, they are free; last in this world, but in the front rank of heavenly society. Poor, beaten, vanquished soul, lift up thy head and rejoice; for if thou art conquered by Jesus, thou shalt be always made to triumph!

As we look back on the wonderful stories which we have been considering during the last quarter, from the moment when Paul was apprehended on the way to Damascus, through that first missionary journey with all that it involved, we realize how he was ever following on to apprehend that for which he had been apprehended, and how mightily the Master used him. Evidently he yielded himself to those moulding hands that can form the clay into whatever vessel the Potter pleases, to be made into a vessel of honor, and then filled with the heavenly treasure. Why should not we also yield ourselves as absolutely to Christ? Why should not we, too, become the medium by which He may achieve the marvels of the world?

The Influence of Christ on the Character of Those Who Follow Him is also clearly delineated. The metaphor is changed, and the apostle deems himself no longer a slave, but a freed servant, a citizen, a friend bearing a bowl of incense from which redolent vapors steal into the air. God makes manifest through him in every place the sweet savor of the knowledge of Jesus. Wherever he went, men knew Jesus better; the loveliness of the Master's character became more apparent. Men became aware of a subtle fragrance, poured upon the air, which attracted them to the Man

of Nazareth. The world became purer, the tone of society healthier, the morals and manners of men more refined.

What an ideal this is for us all, so to live that though we are unable to speak much or occupy a commanding position, yet from our lives a holy savor may be spread abroad, which will not be ours, but Christ's! Let us live so near Him that we may absorb His fragrance; and then go forth to exhale it again in pureness, in knowledge, in longsuffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, and in the power of God.

YET ONCE AGAIN THE THOUGHT CHANGES. The apostle imagines himself to be no longer the hand that swings the incense-bowl, but the incense itself. He says, "We are unto God a sweet savor of Christ." How marvelously scent awakens memory! In a moment it will waft us back through long years to some old country lane, garden, or orange-grove, summoning to mind people and events associated with it in the happy past.

When, therefore, we are told that we may be to God a sweet savor of Christ, it must be meant that we may so live as to recall to the mind of God what Jesus was in His mortal career. It is as though, as God watches us from day to day, He should see Jesus in us, and be reminded (speaking after the manner of men) of that blessed life which was offered as an offering and a sacrifice to God for a sweet-smelling savor.

What a test for daily living! Is my life fragrant of Jesus? Do I remind the Father of the blessed Lord? Does He detect Jesus in my walk and speech? and that there are in me the sweet savor of that daily burnt-offering, that delight in God's will, that holy joy in suffering for His glory, that absorption in His purposes which made the life of the Son of man so well-pleasing to God?

At the foot of the Capitoline Hill the ancient triumph divided. Some of the captives were led off to the dark precincts of the Tullianum, where they were put to death. Others were reserved to live. The same fragrance was associated with the perishing on the one hand and the saved on the other. Thus it is in all gospel-preaching and holy living. The sun that melts wax hardens clay; the light that bleaches linen tans the hand that exposes it; the cloud is light to Israel, and darkness to Egypt. Those who have life are helped to intenser life, and those who lack it are only driven to further excesses of sin. To one we are the savor of life unto life, to the other of death unto death.

THE HEART OF THE LESSON.

Rev. C. I. Scofield, D. D.

(INTERNATIONAL SUNDAY-SCHOOL LESSONS FOR JUNE, 1902.)

PAUL AT LYSTRA.

(June 1, Acts xiv. 8-22.)

The worthlessness of mere popularity is the heart of this lesson. The multitude will worship a man to-day and stone him to-morrow. To-day will shout "Hosanna to the Son of David," to-morrow, "Crucify him, Crucify him."

Man is a confirmed hero worshiper, but the hero must have strength. If he can do some striking thing, the multitude will run after him, but if he turn and demand that they "turn from their vanities unto the living God," and if he refuses adulation and praise, giving God the glory of his works, the worshipers fall off and are ready to become persecutors.

No greater snare besets the minister of the gospel than the temptation to seek popularity. And no greater snare besets the churches of God than the temptation to seek merely popular ministers. To be able to "draw," to have the pews all rented, with a good waiting list, this is supposed to be success.

Minister and church thus become tempters of each other. The minister knows that if

he is talked about, if his village or suburban church is packed, the great city churches may hear of him, and seek him out. Not all young ministers yield to the temptation, but all will admit that sometimes the temptation is present. Neither do all great churches yield to the temptation, but all will confess to having been obliged to put the temptation away.

The force of the temptation to preach for popularity does not, however, lie wholly, perhaps not chiefly, in the prospect of increased emolument which popularity gives. It is pleasant to be praised, agreeable to perceive that one is noticed, is followed. The sense of ability to gather people, to be the center of interest to large numbers of our fellow men—this is often an infirmity of not ignoble minds. It continually offers incense to the self-god within. Incense so subtly perfumed, so pleasantly penetrating, that it finds its way easily through our defense of humble sounding phrases. And the phrases themselves deceive us.

Here is our gravest danger. We cheat ourselves into believing that we desire only the greater opportunity to bless the people, and we come to trust our formulas of humility.

To wish so to live and so to serve as to earn the respect and esteem of all, and the affection of the good, this is laudable in any. Such living adorns the doctrine of God. But to resort to sensational themes or methods simply to be, or to be thought, popular—this is unworthy.

A wonderful illustration of this contrast is afforded by the life and service of Dwight L. Moody. He preached to great audiences everywhere, but it may safely be said that never once did he descend to sensationalism or clap-trap to draw them, and in him was fulfilled the Master's promise: "If any man serve me, him will my Father honor" (John xii. 26).

THE COUNCIL AT JERUSALEM.

(June 8, Acts xv. 22-33.)

The question to be settled in the council at Jerusalem is stated in the first verse of the chapter. Legalists from Judea had appeared at Antioch, teaching that not only faith in the Lord Jesus Christ, but also circumcision "after the manner of Moses," was essential to salvation. Implied in this issue, though not explicitly stated, was the whole question of whether salvation was by faith and works, or by faith alone. It is a question which divides professing Christianity to-day, most Protestant churches teaching the latter, the Roman and Greek churches the former.

The Judaising teachers who came to Antioch presented a very crude form of legalism as compared with later issues. To admit that circumcision was essential to salvation would have made Christianity a Jewish sect. One wonders now what possible argument for the circumcision of a Gentile believer the errorists could have made. Probably it was an inferential argument based upon Gen. xvii. 14, excluding from the Abrahamic covenant an uncircumcised Israelitish child. However that may have been, the issue was joined, and it is beautiful to see that still the unity of the church was precious in the estimation of both parties. Instead of forming two diverse and warring denominations, both sides referred the question to the decision of a council.

In that council were all of the elements of a New Testament church. The Holy Spirit was there (verse 28), and in His rightful place of primacy, for He is first mentioned in the decree; the apostles were there (verse 6); the elders were there (verse 6); and the decision was approved by "the whole church" (verse 22).

When the council met the side of the legalists was, naturally, in the hands of the Pharisees. Legality inevitably tends to self-righteousness, and self-righteousness *is* Pharisaism. It is to be noted that now the question is made wider than a dispute concerning circumcision (verse 5): "But there rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them (the old issue) and to command them to keep the law of Moses" (the new issue).

The heart of this lesson, I think, is to be found in the Spirit-given wisdom of the advocates of gospel liberty. Instead of allowing themselves to become entangled in rabbinical hairsplittings and traditional Jewish interpretations, they boldly placed the demand that the Gentiles should be accounted Christians on the ground that

God had already received them, and that without any reference to the law, the token of their acceptance being the gift of the Spirit. Peter appealed from the endless logomachy of the "disputers" to a great, divinely authenticated *fact*—these new converts had been already baptized with the Holy Ghost. And that settled the controversy, because the same Spirit Who had sealed the Gentile believers was present in the council guiding its deliberations.

Suppose the doctrinal differences amongst Protestants had been considered in that spirit—the one supreme question having been, "Do these who differ bear the marks of true spirituality? If they do, then are they all brethren." The result would have been the avoidance of two centuries and a half of bitter doctrinal and ecclesiastical strife, during which the onward movement of Protestantism was worse than arrested, for, as Macaulay points out, "Rome not only ceased to lose, but actually regained nearly half of what she had lost."

The decision of the council preserved the doctrinal unity of the early Church, but, alas, it did not stop the working of the evil leaven of legality, against which Paul, five years later, launched the thunderbolt which we call Galatians. It remains true, however, that the secret of real unity is the recognition, despite doctrinal differences, of the marks of the Spirit. This is not doctrinal laxity, but brotherly love.

PAUL CROSSES TO EUROPE.

(June 15, Acts xvi. 6-15.)

It seems a small thing, but really the form and mission of Christianity considered as a missionary force was decided at Troas. Shall Paul turn east or west? Shall Christianity be oriental or occidental in its externals? Shall it lay hold upon the intellect of Greece and the force of Rome, or petrify in the moveless, changeless East?

"The Holy Spirit suffered them not" to go into Bithynia, but brought them to fateful Troas. The greatest loss the Church of God has ever suffered was not the death of Christ, for she lives by that death; nor His ascension, for that really gives Him to the whole Church; nor the dying of the apostles and the passing of the apostleship, for apostolic succession has been the church's snare; nor even the loss of the original manuscripts of the New Testament, for cunning erasures and interpolations by interested custodians might have corrupted the truth. No, the greatest loss the Church has suffered is the loss of the consciousness of the presence and supreme authority of the Holy Spirit.

Contrast a chapter of modern Christian activity with the Acts of the Apostles, which is a chapter of apostolic Christian activity. The one speaks of organizations, the other of individuals; the one of a supreme, ever present and powerful Spirit, Whose authority is everywhere acknowledged, the other of boards and committees deciding where and by whom work shall be done. It is not meant that these do not seek divine guidance, it is meant that the free, active, sovereign control of the Spirit is not expected.

The loss is incalculable. An increasingly large number of individual believers are learning the blessedness of hearing the Spirit's voice in the soul, and herein there is hope, but where is the Church subjectively so responsive to the monitions of the Spirit, and so expectant of constant, active communications of the Divine will through Him, that it could or would hear Him say, "Separate me Saul and Barnabas to the work whereunto I have called them"?

The heart of the matter here, of course, is a precious lesson in divine guidance.

And *first*, negatively—"Forbidden of the Holy Ghost." "The Spirit suffered them not." Doubtless, as these devoted servants of Christ asked the Divine blessing upon their purpose to go first into Asia and next into Bithynia, there came that sense of the Spirit's absence from the prayer, of His withdrawal from the purpose, which told them not to go. First of all, then, if we are minded to do the will of God we shall find Him as faithful to close doors as to open them.

Secondly, an affirmative call—the call of need, "Come over and help us." This was by vision. A vision is a *sent* dream. A spiritual Christian will not be indifferent to powerful impressions concerning service which are made upon him by dreams. It may be a waking dream, often is. Waiting, quiet-souled, upon God, with all the spirit-

ual appetites and desires awake and alert, a sudden and powerful impression is made upon the whole inner being—the intellect, the heart, the will.

Thirdly, an instantaneous endeavor toward obedience. "Immediately we endeavored to go into Macedonia, assuredly gathering," etc. And now comes the open door, which authenticates the vision and affirms the certainty of the Divine guidance.

TEMPERANCE LESSON.

(June 22, Romans xiii. 8-14.)

This is a temperance lesson indeed, for it proclaims the principle, and the only principle, upon which, in the last analysis, temperance, with all other righteousness, rests. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

If I love my neighbor—and note that in the light of Luke x. 25-37 my neighbor is every human being to whom I can do good or ill—then the law of love, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart," will govern my conduct as the external law never did and never could. I will not even desire to wrong my neighbor whom I love, for adultery, murder, theft, and false witness will be abhorrent; nor will it be possible for me to covet anything which if granted to me would deprive my neighbor.

And my love for my neighbor will regulate my habits as well, for the constraint of love will make me question these by the supreme test—will this harm or will it help my neighbor.

Doubtless the application of this test may in many matters be debatable, even to the tenderest conscience and most loving heart, but this, at least, is sure, no one who loves his neighbor can use intoxicants as a beverage. No possible argument from custom or the liberty of the individual can justify that.

GOLDEN TEXT HOMILIES.

Rev. R. A. Torrey.

June 1st. *"Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. ii. 3.*

Such a text as that before us stirs one's blood. We ought to rejoice that Christ Jesus has called us not to be milk-sops but men. But whether we rejoice in it or not, if we wish to be disciples of Jesus, we must be soldiers. He is not only a Saviour, He is also a Captain. Let us settle it in our hearts that we will not only be soldiers, but that we will be good soldiers. To be good soldiers we must renounce all thoughts of ease and set our minds on the thought of victory, victory at any cost. No sacrifice is too great to make, no suffering is too hard to bear, if only we shall thereby win the fight against sin and Satan and make conquest of the world for our glorious King, Jesus. The day will soon come when the last battle will have been won, and we can shout with the mighty warrior who wrote the words of our text: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but also to all them that have loved his appearing."

June 8th. *"Stand fast, therefore, in the liberty wherewith Christ has made us free." Gal. v. 1.*

The revised version of this text is not only a more accurate rendering of Paul's word, but also far more striking and expressive. It lays a tremendous emphasis upon the fact that Christ has made the believer free, and that his business is simply to stand fast in that freedom which Christ has secured for him. When we think of the tremendous cost at which Christ secured that freedom, the cost of His own shed blood, certainly no one with any just appreciation of Christ would lightly give it up. Yet the Galatians were giving it up, and many to-day are giving it up. And what is this freedom with which Christ has made

us free? Freedom from the weak and beggarly rudiments of the law to walk in the joyous liberty of sons (chapter iv. 1-10). Christ by His death on the cross settled forever every claim that the law of Moses had upon the believer. Our business now is not to study the precepts of the law and follow them, but to give the control of our lives into the hands of the indwelling Spirit of Christ and be led of Him (verses 16-25). Christ sets the believer free from bondage of every kind: the bondage of the law, the bondage of sin (John viii. 34-36; Romans vi. 14; viii. 2), the bondage of fear (Heb. ii. 14, 15; Romans viii. 15). Let us then stand fast in all the liberty with which Christ has made us free.

June 15th. *"Thou shalt be his witness unto all men." Acts xxii. 15.*

This was a wonderful prophecy that the Holy Spirit gave Ananias to utter. He dared to say that Saul was to be a witness for Jesus unto all men. A wonderful prediction, an apparently absurd prediction; but it all came to pass just as Ananias said. Saul, the persecutor, transformed by the mighty grace of God into Paul, the apostle, has been and is to-day a witness for Jesus unto all men. The testimony of Saul, the testimony of his transformed life and the testimony of his sermons and epistles, has not only gone far and wide throughout the whole earth, but has been used of God to bring countless millions of all nations to a saving knowledge of Jesus Christ. No greater honor can be bestowed upon any man than to make him a witness for Jesus, a witness for the King of kings, a witness for the Saviour to all who will believe in Him. In the glory every one who has been privileged to be a witness for Jesus and to lead someone else to Jesus will praise God for this great honor that has been bestowed upon him. And we may all be witnesses. Indeed we are all called to be witnesses. Let us go forth then in the mighty power of the Spirit that is promised to us all, and bear our testimony for our Lord.

June 22nd. *"Let us therefore cast off the works of darkness, and let us put on the armor of light." Romans xiii. 12.*

There is always great force in Paul's "therefores," and this one is no exception. The reason why we are to put off the works of darkness and put on the armor of light is given in the first part of the verse, "the night is far spent, the day is at hand." One should "always be dressed for the occasion," and works of darkness are no fitting dress for an occasion like this. The armor of light, on the other hand is just the proper dress for an occasion like this. So let us doff the one and don the other. But "the works of darkness," what are they? All the things that a man prefers to do under cover, they are works of darkness (compare John iii. 19-21; Eph. v. 11, 12). All the things that a man does not like to think of God seeing him doing are works of darkness. All the things that a man would not like to have the Lord find him doing when He comes are works of darkness. Put them all off. And "the armor of light," what is that? It is that panoply against Satan's darts that is found in having one's whole life submitted to the truth, the light of God (compare Eph. vi. 11-17). Put it on.

June 29th. *"A light to lighten the Gentiles, and the glory of thy people Israel." Luke ii. 32.*

Jesus is to be all in all to all God's people, both Jew and Gentile. To the Gentiles He is "a light for revelation" (R. V.). To Israel, He is their "glory." The first part of Simeon's prediction has already been fulfilled. Jesus has been a light for revelation to them. How He has scattered the darkness that in former centuries lay over all nations but the Jewish! What a revelation there has been made to Gentile nations in Him! A revelation of God, a revelation of the infinite possibilities that are open to us, a revelation of the ultimate and eternal truth, a revelation of our own marvelous destiny as sons of God. The last part of Simeon's prediction will just as surely be fulfilled as the first part has been fulfilled. Jesus, that very Jesus, Whom they once hanged upon the cross, and Whom they still reject, shall be the "glory" of Israel. The name which they now spurn they will some day extol. And all nations of the earth will honor that nation from whom the Christ of all mankind came (compare Zech. viii. 23).

Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson, 1127 Dean Street, Brooklyn, N. Y.

Children in Mission Lands.

VI. Mexico.

If you have never been to Mexico, perhaps you will be glad to hear about Antonio, a little Mexican boy. He was named after San (or Saint) Antonio, who is believed to have been Christ's playmate when He was a boy, and the one who carried all His playthings for Him. When Mexican children are playing games they often call upon this saint to help them win.

When Antonio was born, his mother—or "mamacita" as he calls her—put a saint's tooth on his head to keep off sickness and evil. She also put a little rosary about his neck to prevent the evil one from kissing him and thus making the baby wicked. Every morning and evening his "mamacita" sprinkled him with holy water that had been blessed by the priest. As Antonio's parents were rich, he had a nurse of his own until he was six years old, and then they got a poor boy to be his servant and go everywhere with him and obey his slightest wish. This servant must go with him to school and carry his books, and carry his playthings when he went to play. A rich boy is never allowed to go anywhere alone, he must always have some one to look after and take care of him. How would our sturdy, independent Yankee boys like that? Children of the rich do not care much for play. They have money to buy candy and sweets, and eating such things constantly and living such an idle life makes them pale and thin and lazy. The boys of the working class are much healthier, happier and more hardy, and enjoy their play more—even if they haven't a servant constantly attending them.

Antonio's home is a low flat house built around an open court. This court or garden is very beautiful with its cool fountain, its plants and flowers, its parrots, and birds to make sweet music for the family. In this court the family spends most of the time. Every one who can afford it has a court of this kind, with birds and flowers to brighten it. The flat roof of the house has a wall about the edge to keep the people from falling off, for in hot weather they sleep upon the roof on beds made of poles tied together with ropes. They do not undress at night, so do not have to dress in the morning. I suspect some of our Yankee boys would like that pretty well.

Antonio's father has a large farm, around which is a queer fence made of cactus planted so close together that any one who tried to get through it would be badly scratched and torn on its many thorns. On this farm nearly all the food for the family is raised. There is the coffee plantation—which is very pretty with its fragrant white flowers and red berries on the same plant. Antonio's father raises, too, his own fruit, vegetables, and sugar-cane as well as his live-stock. When Antonio and his sister, Dolores, sit down to dinner, I think we would not mind sitting down with them to such a nice meal. Let us take a peep and see what they have for dinner to-day. Chicken, lamb, rice, hot corn-bread, fresh bananas, melons, pineapples, strawberries, and coffee. The corn-bread is made in thin cakes called tortillas and these are used as spoons and then eaten.

One of the first things Antonio learned to do, when only two or three years old, was to ride horseback. Nearly every boy owns a pony or burro and learns to ride so well that he cannot be thrown, and he can leap upon a horse that is going at full speed. He can reach down from the saddle when the horse is galloping and pick up things from the ground. Another thing boys learn to do when very young is to throw the lasso. They practice on dogs, chickens and pigs until they can catch any animal, even if it is running fast.

When Sunday comes, Antonio's mother takes him and his sister to church, where they pray to images of the Virgin Mary and some of the saints. In the afternoon the father goes with them to see a bull-fight. Men get the bulls mad by waving red flags

at them, then they rush together and gore each other until one is killed. It is a cruel and bloody sight, and yet the boys are trained to love it. They have even invented a game of bull-fight. One boy, who represents the bull, carries a stick with a pair of horns fastened on the end. The other boys wave red flags at him, and he rushes at them and tries to stick the horns into them. Another game which they play the day before Easter is called "The hanging of Judas." They make a doll and stuff him with straw and put fire crackers on his feet. Then they hang him across the street with a string around his neck, and light the crackers. In half a minute there is a bang, and Judas is in a blaze. While he burns the children dance and shout and laugh. At Christmas time they play a game called "pinata." A large paper bag is filled with goodies and hung from the ceiling or a tree. Then the children are blindfolded and take turns trying to strike and break it. On "All Saints Day" the people have a ceremony of "blessing the dead," and the children have all sorts of queer presents given them—candy coffins, skeletons and skulls! These they eat with great relish.

The children of the poor do not have such an easy time as Antonio does. Two or three families live huddled in one room, their clothes are ragged and dirty, and they must spend most of their time begging. They are often half-starved and sickly, and too weak to work or play, so they sit down in the dirt and beg of those who pass. Their parents love them, and yet they are glad when they die, for they believe they will be happier with "Mary" in heaven, than in their wretched homes. If we should go to a house where a child has just died they would tell us, "There is a little angel in the house."

Children are taught to worship God and the Virgin Mary, and so many other saints that they scarcely know who is the true God. They pray to one saint if they have a toothache, another if they have fever, another for rheumatism and so on. When they are eight or ten years old they are confirmed and admitted into the church, but they have little idea of what it means to be a Christian. They have almost no reverence for sacred things, and often dress up as priests and imitate religious services such as funerals and baptisms, with songs and mock prayers that are not only shocking but blasphemous. Truly they need our prayers as much as the heathen in darkest Africa.

OUR INDIA LETTERS.

At the last session of the Northwest India Conference of the Methodist Episcopal Mission, we were transferred to the Muttra district. We would not have chosen this field, as the work is very heavy, and the care of twelve thousand new converts, who but a few years ago were heathen, is very great. But we are here; and we are sure that our Lord sent us.

Muttra is a great city, and second only to Benares as a Hindoo shrine. Krishna was born here, and the very place where he sat down to rest, after having conquered his enemies, is marked by a *ghat,* where thousands of weary souls try to find rest by bathing in the Jumna river.

Only six miles from Muttra is Brindaban, a city of a thousand temples, some of which cost several millions. The great car festival will be held there at the end of March, and every day the god will be drawn in an immense car to his pleasure garden, to sport with kindred deities, while the thousands outside the garden will give themselves over to almost unrestrained licentiousness. A band of missionaries and native preachers will be there to preach Christ.

In 1887 I was stationed at Agra, which is thirty-six miles from Muttra. At that time we had no Christians in all this part of India. I stationed a native preacher at Muttra. J. E. Scott followed me, and through him a marvelous work developed. To-day we have a splendidly equipped mission. The training school for English and Hindustani girls is here, and the opportunities are unlimited. This year a reduction of ten per cent in our income from the missionary society has left a training school

of seven men and five women, and a boarding school of sixty boys unsupported. For this I am responsible. Will friends continue to help me through the RECORD OF CHRISTIAN WORK? For all past help I am deeply grateful to the editor and readers.

Yours sincerely,

ROCKWELL CLANCY.

Muttra, India.

SITAPUR, INDIA, MARCH 27, 1902.

Editor "Record of Christian Work":

I have great pleasure in acknowledging the receipt in India of the $45 sent with your letter of February 4, 1902. I should be glad to write each donor in person if that were possible. As it is not you will do me the favor of thanking them for me.

I wonder whether the people of Northfield know really of one-half the good that emanates from that center of Christian training. If I am not mistaken, this fund, known as "The Bishop Thoburn Special Fund for India Missions," had its rise in Northfield. About 1892, at the request of Mr. Moody, Bishop Thoburn was addressing the Summer School and telling of the great openings that had so wonderfully developed in North India, in which it seemed that the sowing of twenty-five years was coming to a sudden fruitage. Thousands of inquirers had made request for special teaching, but we were unable to supply them with workers on account of lack of funds, and the people were so poor and scattered that they could not pay for the men that we might have sent them. He stated that we were embarrassed by our success and that the material was at hand from which to make and furnish workers who could tell these people of Christ. He then described our lowest and very successful class of workers called "Pastor-Teachers," how they were the brightest men of their several heathen communities, how they could understand us, get a little instruction themselves and then having given that to their people would come back to the missionary and after further instruction go forth again to give their people the benefit of that much more. He then mentioned that such a man could be supported for the small sum of $30. Mr. Moody surprised, asked whether he had heard the sum aright. On Bishop Thoburn's repeating the words "Thirty dollars," Mr. Moody said, "I will support a substitute in India to help bring these inquirers to Christ." Others also spoke out and in a moment this fund with all its possibilities was born. Bishop Thoburn took hope and cabled out orders for a large number of pastor-teachers to be at once put on. The church honored his draft on faith. The men were supported and the impetus given to our work at that time has never died down. Some, who then for the first time gave especially to the mission cause, have continued their gifts. Several consecrated themselves to God's service in India and the influence spread. One of the original number of donors who afterward came to India in connection with the Y. M. C. A. work met me accidentally in North India. I had been the first secretary of the fund and had the arrangements for the support of pastors, etc., and the correspondence connected with it. On this young man's hearing my name, he said: "I know you. You wrote me a letter and told me what I had been instrumental in doing through a gift of $30 for the support of a pastor-teacher. The letter came to me at college. When I received it I was walking down town with a friend. I read the letter aloud and my friend immediately gave me his check for a like sum, and so did others."

Had this fund not been started we should not have been able to push our work as we have done. Of late years this fund has stood the strain of more than half of our work in various parts of the country. When the great famine came, those whose hearts the Lord had touched were the first to come to our help for the unfortunates. Many of them are still supporting the waifs whose lives their offerings helped us to save. The end of that act is not yet at hand. It never will be. Thank your readers for us.

Yours sincerely,

N. L. ROCKEY,

Secretary.

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

The union movements on the mission field are not to be confined to Presbyterian bodies. The Methodist Episcopal, the Canadian Methodist, the Southern Methodist, the Methodist Protestant Churches, and the Evangelical Association of North America, and the United Brethren in Christ in Japan are now contemplating union, and a basis of agreement has been drawn up. The following are some of the articles of it:—

Article I. Name.

The name of the United Church shall be "Kirisuto Hosei Kyokwai" (The Christian Method—Correct Church).

Should the name of the Church in the future be changed the submitted name shall embody the idea of Methodism.

Article III. Doctrines, General Rules, Ordinances, Etc.

1. doctrines.

The Kirisuto Hosei Kyokwai shall be permanently founded upon the fundamental doctrines of Methodism as contained in the Articles of Religion of the uniting bodies, Wesley's Notes on the New Testament, and the first fifty-two of Mr. Wesley's Sermons printed during his life time.

Article IV. Church Government.

1. general superintendents.

(a) There shall be one or more General Superintendents (Sori).

(b) The General Superintendents shall be elected by the General Conference, by ballot, and shall be inducted into office by appropriate religious ceremonies; the term of office shall not exceed eight years, and the General Superintendent shall not be eligible for re-election. If two be elected at the first General Conference, one of them shall be chosen for a term of four years only, so that there shall be a recurring election every four years.

(c) The General Superintendent shall preside at the General and Annual Conferences, and as far as possible over all permanent committees of the General and Annual Conferences, and, when present, over the District Conferences.

(d) The General Superintendent shall be left without appointment and shall visit and exercise supervision in all parts of the work.

(e) The General Superintendent after consultation with the Presiding Elders assembled, shall appoint all Ministers and Probationers to their charges; but any Presiding Elder shall have the right of appeal against any proposed appointment, and if his appeal be sustained by a three-fourths vote of the Presiding Elders it shall prevail.

(f) The General Superintendent assisted by Elders shall ordain all Deacons and Elders elected by an Annual Conference.

Article VI. Church Finances.

1. classification of funds.

The Funds connected with the Kirisuto Hosei Kyokwai shall be classified under three heads:—

(1) Funds appropriated by the Foreign Missionary Societies, for the foreign missionaries and their work; these shall be under the control of the foreign missionaries.

(2) Funds raised by the Kirisuto Hosei Kyokwai for the work of said Church; these shall be under the control of the Japanese.

(3) Funds collected by the Japanese Church for Missions, and Funds appropriated by the Foreign Missionary Societies to aid the said Japanese Church; these shall be under the control of mixed committees composed of Japanese and foreign missionaries in equal numbers.

2. classification of societies.

The Societies shall be divided into three classes:—

(1) Self-Supporting Churches (Jikyu Kyokwai).

(2) Aided Churches (Hojo Kyokwai). Aided Churches are those organized Churches which receive aid from outside sources, and in addition pay all their current expenses and at least one-fourth of their pastors' salaries.

(3) Missions (Dendochi). Missions are those Mission Stations or Societies of believers which have not yet reached the financial status of Aided Churches. No Mission shall be organized into a Church with a Quarterly Conference until its membership numbers at least twenty adult full members and it is able to bear all its current expenses, and to pay at least one-fourth of its pastor's salary.

ARTICLE VII. MISSIONARIES AND MISSION FUNDS.

1. RIGHTS OF MISSIONARIES.

The Foreign Male Missionaries shall have ex-officio all the rights and privileges of membership in an Annual Conference in Japan which they have in the Annual Conference to which they belong, and be amenable to said Japan Annual Conference for conduct; and by arrangement with the proper authorities of their respective Missions the appointing power of an Annual Conference may appoint foreign missionaries to its own work.

2. MISSIONS SUPPORTED BY FOREIGN MISSIONARY SOCIETIES.

The Missions (Dendochi) supported by the Foreign Missionary Societies shall be controlled by their respective Missions (Mission Councils) under the general direction of the Annual Conferences. Such Missions (Dendochi) shall be eligible to become Aided Churches (Hojo Kyokwai) when they are able to comply with the requirements of Article VI., Section 2.

This basis of union is but the first step. It will probably be some years before the goal is reached.

* * * * *

One of the most hopeful signs among Moslems is a decay of hope. When once their confidence in the absoluteness and sufficiency of Islam is shaken the dawn may be believed to be drawing near. A confessed sceptic among Mohammedans, however, is still rare enough to be notable. A missionary in a Moslem land writes in a recent letter of one who was not a caviling and careless man, but who wondered as he drew near the end of life whether his hope of Paradise was clear:—

"A prominent Moslem ecclesiastic in our city was seriously ill this last winter. Sending for our missionary physician, he urged him to say frankly what were the prospects for his recovery. When informed that he could not hope to live many weeks, he was deeply agitated. Being asked why the thought of death should trouble him so greatly if his entrance into Paradise was assured through his Moslem creed, he replied that just there was the trouble; he could not be sure of what was before him at the judgment seat of God. The Christian's confident and joyous hope was tenderly explained to the dying molla, to which he remarked, that with such a hope death would be a very different matter. We earnestly pray that the time may soon come when all such anxious souls may dare to embrace this blessed hope."

* * * * *

Dr. D. C. Green writes of the interesting spectacle in Japan of a hundred or more young Chinese students who have been sent over to study. Last autumn an imperial decree encouraged the education of young men abroad. The decree read:—

Decree commanding the Viceroys and Governors of other provinces of the Empire to follow the example of Viceroy Liu K'un-yi of the Liangkiang, Chang Chihtung of the Hukuang, and K'uei Chun (Manchu) of Szechuen in sending young men of scholastic promise and ability abroad to study any branch of Western science or art best suited to their abilities and tastes, so that they may return in time to China and place the fruits of their knowledge at the service of the Empire. Upon the return of a student from abroad with his diplomas proving the completion of his studies for a profession, he may present himself before the Viceroy or Governor, and Literary Chancellor of his native province for examination, and, if approved of, may then be recommended to the Ministry of Foreign Affairs for employment, and subsequently memorialized to the Throne for promotion by the said Ministry. The various expenses of the education abroad of said students shall be paid by the Viceroys or Governors of the young men's native provinces, on account of the Imperial exchequer. Any student desiring to go abroad at his own expense may obtain an official dispatch from his Viceroy or Governor introducing said student to the Chinese Minister accredited to the country wherein the said student wishes to obtain his education, requesting said Minister to take care of the young man and render any needful help required. These private students may, if they so desire, be treated on the same privileged terms as are to be accorded to those who have been sent abroad at Government expense, and may also be granted the literary degrees of M. A. and Doctor like the others, should they prove their knowledge of Chinese literature equal to the attainment of such high degrees.

There may be an even greater response to this encouragement than the sending of a few hundred men to Japan. Yung Wing had great plans a generation ago. Those plans will be revived sooner or later and the

American House of Representatives has proposed to meet their revival by enacting legislation of the most extraordinary character. The action of the Senate has checked this. An immense amount of nonsense has been talked about the peril of cheap Chinese labor, but even if it is desirable to keep that out, the doors should be left wide open for students and young men desiring to come to America to get an insight to the methods of western life and return to bring China into the new ways. The value of checks in government has again been illustrated in the refusal of the Senate to pass a bill corresponding to the House bill and in its reënactment of the existing laws.

* * * * *

The Rev. J. L. Potter, D. D., writes from Persia of the Babees and some work among them at Kazvin:—

"One summer morning last year, at Lake Hopatcong, N. J., one of the children returned to the cottage exclaiming, 'O papa, there is a man here who wants to see you; he has a religion from Persia.' I accordingly went over to the man's place of business, and found a German, who actually professed to be a Babee. His knowledge of the Persian religion was not extensive, but his enthusiasm was abundant, and he declared that though the religion was so new, they already had thirty million followers! Last winter, while in Kazvin, the Babees received a letter from the United States telling of the success of their missionary operations in America, at which they rejoiced greatly.

"Last week one of this sect requested permission to call and talk with us on their religion. We sent around for him to come and see us, thinking to get acquainted, and make an appointment for the discussion. Therefore a young man came and from 5 until 10 o'clock P. M. talked a stream of parables and figurative illustrations in exposition of their religion. It takes in all the 'one hundred and twenty-four thousand prophets,' accepts equally the sacred books of the Jews, Christians, Moslems and the Bab. When properly understood they all agree. The sun sets and it rises again. It is the same sun—Moses set, a Christ rose—Christ set and Mohammed rose—Mohammed set and the Bab rose. They are all one, though they appear in a different garb. The rose bush goes to sleep in the autumn; we gather the rose leaves, and preserve somewhat of their fragrance; but in the spring the bush revives and we have a fresh rose. When we fail to see that it is the same rose, it is because we do not understand aright. On one occasion a Babee opened his discussion with the question: Who understood the Old Testament better, the Jews or the Christians? To which I replied, The Christians, for we understand the spiritual meaning of the Old Testament. The next question was: Who then understand the New Testament better, the Christians or the Moslems? He was quite put out because I would by no means admit that, by parity of reason, the Moslems, because of their later book, had the advantage of us.

"The young man, only an artisan (maker of glazed tiles), was so full of talk that we could hardly get a chance to say anything. We, however, insisted that in the later book there was an absolute contradiction of the death of Jesus, which is one of the central doctrines of Christianity, but he would not admit that there was such a verse in the Koran. He said he was only an ordinary workman, and requested permission to bring one of their leaders to see us and talk with us, so we set a time.

"On the day appointed the young man and the leader came, but more than an hour late, for which they apologized. This shortened the time for the alloted conference, and it was mutually agreed that each side should have half the time. We had thought out a line of discussion. They usually begin with a series of examples to show that the language of Scripture is figurative, and thus to firmly establish a foundation upon which to base their free use of this means to explain away anything that seems to be against their views. They commonly claim that it takes a whole series of meetings to show the correctness of their faith.

"On this occasion, we asked their leader to kindly explain to us their interpretation of certain passages relating to the second coming of Christ which, according to their position must have been fulfilled by the coming of Mohammed (*e. g.*, 1 Thess. iv. 14-17). He forthwith launched out in a

long talk to show how the Jews understood their Old Testament. Once or twice we tried to call him back to the point before us, but he only approached it near enough to say that clouds, according to figurative usage, mean darkness and obscurity. Finding it impossible to bring him to a definite and concise statement of their interpretation of this one first passage proposed, we gave up the attempt, and let him run on his own way for half an hour. Then we asked him to please state briefly what benefits and blessings his religion offers over and above what we already enjoy in Christianity, and how such benefits and blessings are to be obtained. These questions seemed to take him somewhat by surprise, and, after some irrelevant remarks about the Jews, he wanted to know what benefit we had in our religion that the Jews do not have? He did once come near enough to the point to say that the benefits of their religion can only be understood by those who have accepted it.

"His time being up we claimed ours. In reply, we first stated our understanding of several clear prophecies as to the Lord's return, which have not been fulfilled, as far as we can see, by any later prophet. Then from the Scriptures the unique personality and character of Jesus were shown,—especially His divinity and holiness,—not matched by any successor. Next the method of salvation by sacrifice and substitution was shown to be fundamental in both the Old and New Testaments; and that the atonement was fully and finally accomplished by Christ, Who repeatedly foretold His crucifixion and death, as well as His resurrection. Then from the Arabic Koran, with a Persian interlinear translation, the verse about the Jews was read, in which they say: 'Verily we have slain the Messiah Jesus, the son of Mary, an Apostle of God,' and the Koran adds: 'Yet they slew him not and they crucified him not, but he was represented by one in his likeness.' Any later revelation that ignores or denies the death of Christ as an atonement for human sin, cannot possibly be explained as agreeing with the Christian Scripture, in which this doctrine is central and supreme."

A NOTEWORTHY DOCUMENT.

[TRANSLATION OF PROCLAMATION.]

ISSUED BY TS'EN, GOVERNOR OF SHAN-SI, ON THE 29TH DAY OF THE 8TH MOON, 27TH YEAR OF KUANG-HSU (11TH OCTOBER, 1901).

The Governor hereby notifies by proclamation that in the second paragraph of the agreement made by Mr. Hoste with the Foreign Office at T'ai-yuen Fu, it is stated that the China Inland Mission wishes no indemnity for the chapels and dwelling houses that had been erected or bought in the following fifteen cities, viz., P'ing-iao, Kiai-hsiu, Hsiao-i, Sih-cheo, Ta-ning, Kih-cheo, Ho-tsin, K'üh-u, Lin-fen (P'ing-ian Fu), Hong-tong, Ioh-iang, Ch'ang-chi (Lu-an Fu), T'un-liu (U-u), and Lu-ch'eng; also the city of Ta-t'ong, to the north of the province, all in Shan-si, whether they have been burned, destroyed, or partly destroyed, and the same applies to the articles of furniture, miscellaneous goods, books, etc.; it being already agreed by the said mission that they will themselves effect repairs and replace lost property.

In the sixth article it is stated that the Mission requests the Governor to issue a proclamation to be hung up in each of the church buildings for the erection of which no indemnity has been asked, stating that the Mission in rebuilding these churches with its own funds aims in so doing to fulfill the command of the Saviour of the world that all men should love their neighbors as themselves, and is unwilling to lay any heavy pecuniary burden on the traders or the poor. In this the object of the Mission is not in any way to seek the praise of men. The Mission asks that the proclamation stating these things may be pasted on a wooden board, varnished and hung up in each building for worship, in order that henceforth there may be perpetual peace in its vicinity. These statements are sup-

ported by the despatch of the foreign office enclosing the agreement.

I, the Governor, find then, having made myself acquainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China, Christian missionaries have given medicine gratuitously to the sick and distributed money in times of famine. They expend large sums in charity and diligently superintend its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed. Last year the Boxer robbers practiced deception and wrought disturbances. Ignorant people followed them, spreading everywhere riot and uproar. They did not distinguish country, or nation, or mission, and they, at the will of these men, burned or killed by sword or spear with unreasoning and extreme cruelty, as if our people were wild savages. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can any one who has the least regard for right and reason not feel ashamed of this behavior?

Mr. Hoste has arrived in Shan-si to arrange Mission affairs. He has come with no spirit of doubtful suspicion, hatred, or revenge; nor does he desire to exercise strong pressure to obtain anything from us. For the churches destroyed in fifteen subprefectures and districts he asks no indemnity. Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full; this mode of action deserves the fullest approval. How strangely singular it is that we Chinese, followers of the Confucian religion, should not appreciate right actions, which recall the words and the discourses of Confucius, where he says, "Men should respond with kindness to another's kind actions." By so doing we allow those who follow the Christian religion to stand alone in showing what is true goodness in our time. Is not this most dishonorable on our part?

On the whole it appears that while the Chinese and foreign religions have different names, they are at one in exhorting men to be virtuous. The Chinese and the foreigner are of different races, but they are the same as to moral aims and principles.

From this time forward I charge you all, gentry, scholars, army, and people, those of you who are fathers to exhort your sons, and those who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and to forgive as taught by Jesus to do, and, at the same time, to exemplify the words of Confucius to treat with kindness the kind acts of others.

Let us never again see the fierce contention of last year. Then not only will our country be tranquil and happy, but China and the foreigner will be united and enjoy together a prosperity which will, by this behavior on the part of the people, be more abundantly displayed.

To enforce this on all persons, soldiers, or people, is the aim of this special proclamation, which let all take knowledge of and obey.

To be posted up in the preaching halls of the above-mentioned places.—*Missionary Review of the World.*

Religious Thought and Activity.

Welsh Dissenters. An estimate of the Free Church population of Wales puts the Congregationalists in the lead, with 147,753 adherents; then come the Baptists, with 109,149; Calvinistic Methodists with 141,799; and the Wesleyans with 48,733.—*Congregationalist.*

China's Need. In China there are 1,746 walled cities. In about 247 of these, missionaries are at work, leaving 1,500 unoccupied, and in only 88 villages and unwalled towns have mission stations been established. This statement is a loud call for more missionaries from Christian

lands, and for the training of native Christian Chinese to be evangelists to their own people.—*Missionary Link.*

A Missionary Church. A single church in Edinburgh, Scotland, has, in the last ten years, sent out from its own membership twenty-six missionaries. It is not surprising to hear that in this church, "a distinctive feature of the pulpit has been the conception of the church as a missionary institution and the obligation laid on all Christians to assist in building the city of God."—*Congregationalist.*

Bible Presentation at West Point. As is its annual custom, the American Tract Society presented Teachers' Bibles to the West Point graduating class, giving the Douai version to those of the Roman Catholic faith. The whole corps of cadets attended. The address was delivered by Captain A. T. Mahan, son of one of the former instructors of the Academy, and a graduate of the United States Naval Academy, a man widely known by his service on the sea as well as by his literary works.—*United Presbyterian.*

The American Inland Mission. The work of what is popularly known as the American Inland Mission, which ministers to the mountain whites of eastern Kentucky and the adjacent states, has so expanded that it has become possible and indeed necessary to employ an assistant superintendent. For many years past the direction of the entire activity of the mission has fallen on the Rev. Dr. Guerrant, a prominent minister of the Southern Presbyterian Church, whose sympathy for the destitute mountaineers led to the founding of this special agency in their behalf. The mission now embraces about fifty stations in four states.—*Interior.*

Revival in France. A wonderful awakening is taking place in the town of Treignac in France. The people have been notably immoral and indifferent to the Roman Catholic religion, but since the coming of two Protestant missionaries there has been a complete change. Young and old earnestly listen to the truth, entirely neglecting their own services. In their enthusiasm crowds come long before the hour announced for the opening of the meetings, and one of the pastors has organized a Bible school to use the time while they are waiting. The Catholic authorities are alarmed at the outlook and in a conspicuous place is posted a notice requesting prayers "for a whole region of France on the point of going over to Protestantism."—*Congregationalist.*

The Bible in Japan. Thirty years ago in Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures not only in Japanese, but in Chinese, Thibetan, Korean, and two dialects of the Philippine Islands. Last year there were circulated in Japan alone over 138,000 copies, which is an increase of 39,000 copies over the previous year. There is in Japan a "Scripture Union," members of which now number 10,000, who agree to read a specified portion of the Bible every day in the year. Surely God's Word runneth very swiftly.—*Exchange.*

Dr. Stalker on Drunkenness. The Rev. Dr. James Stalker, of Glasgow, in concluding an address to his congregation recently on the drink evil, said:—

> It will always be the duty of the pulpit to insist on four things, not as matters of opinion, but in the name of God—first, that drunkenness is a deadly sin; secondly, that no drunkard shall inherit the kingdom of God; thirdly, that it is the vocation of Christians to use the most effective means for putting an end to anything that is dishonoring to God; and, fourthly, that the only perfect defence against drunkenness is a living, working, and rejoicing religion; as the apostle says, well knowing why he places the two states in opposition to each other, "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit."—*Evangelical Messenger.*

The Moody Bible Institute Colportage Association. The following is extracted from the annual report (1901) of the Moody Bible Institute, Chicago:—

3,979,560 copies of the Colportage Library had been issued in all up to New Year, including

103 different volumes, of which
6 are in Swedish,
4 in Danish-Norwegian,
3 in German, and
1 in Spanish.

Of these 287,558 were actually distributed during 1901.

The report for the Prison Fund to January 1, is:—

2,157 penal institutions helped in

57 states and provinces in the United States and Canada, with

361,417 books, tracts, Bibles, Testaments, etc., of which

15,445 copies were distributed during 1901, at $2,265.41 expense, leaving $315.68 deficit in the fund.

The Gordon Missionary Training School. The closing exercises of the twelfth year of the Gordon Missionary Training School, Boston, were held on May 15. Public examinations occupied the morning and afternoon hours, while the evening was given up to graduation exercises by the students and short addresses by different members of the faculty. The latter consists of Rev. Robert Cameron, theology; Rev. W. H. Walker, exegesis and homiletics; Rev. James M. Gray, D. D., synthetic English Bible; Mrs. James M. Gray, biblical introduction and Christian evidences; Mrs. George W. Coleman, church history and missions; Dr. Julia Morton Plummer, hygiene and related themes; Miss Blanche Tilton, music; Professor R. L. Perkins, New Testament Greek; Rev. J. A. McElwain, superintendent, and instructor in evangelistic methods; Rev. Drs. A. C. Dixon, Elmore W. Harris, L. B. Bates and other special lecturers. On Sunday, May 11, the baccalaureate sermon was preached by Rev. Dr. Gray in the Clarendon Street Baptist Church, on the theme, "The Human Calling and the Divine Call."

Stundist Persecution. The persecution of the Russian Stundists, about which so little has been heard during the last two years, has been resumed, but in a way different from that [which was used before]. In former years the Russian government and the Holy Synod endeavored to show the Stundists the errors of their way, and the advantages of orthodoxy, by a wholesale system of imprisonment and banishment. To a certain extent they succeeded. The priests and police were successful in driving the Stundist movement below the surface, if they did not succeed in destroying it. Now, it seems, different tactics are to be followed. A number of priests have been set apart by the bishops of those provinces in which the Stundists are most numerous, to visit the villages and invite the "heretics" to "disputations" in public. The priests defend the tenets of the Orthodox Church, the Stundists state the reasons why they decline any longer to continue in communion with the National Church. In a number of cases, however, the Stundists were indiscreet enough to allow the calumnies of the priests to drive them into unguarded expressions. The result has been that some ten or fifteen leaders have been arrested for "insulting the Church" and speaking disrespectfully of the Orthodox faith.—*Christian World.*

The Inspiration of the Bible. There has recently passed into the eternal world a remarkable man, Mr. Thomas Newbury, the editor of "The Englishman's Bible." For more than sixty years he gave himself to the study of, and diligent searching into, the Scriptures in the original Greek and Hebrew languages. He was for many years resident at Weston-super-Mare in England, and was known as a profound and competent scholar. The volume referred to has been highly commended by eminent Hebraists and Greek scholars. They express admiration at the immense amount of labor bestowed upon the book, and the valuable and reliable information to be found in its marginal notes. The testimony given by this eminent Christian man touching the entire inspiration of the Bible is very remarkable. These are his words written shortly before his death in January, 1901:—

> "As the result of a careful examination of the entire Scriptures in the original languages, noticing and marking, wherever necessary, every variation of tense, preposition, and significance of words, the impression left upon my mind is this—not the difficulty of be-

lieving the entire inspiration of the Bible, but the impossibility of doubting it." He further adds: "The godliness of the translators, the superiority of their scholarship and the manifest assistance and control afforded them by the Holy Spirit in their work, is such that the ordinary reader can rely upon the whole being the Word of God."

The Sermon That is After a Soul. The sermon that is after a soul is, like the Master, "filled with compassion." It will have in it what was in Christ's eyes when He looked on Peter with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice when He stood weeping over Jerusalem, and said: "How oft would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from this deep undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because he preferred to trample on his Father's heart and murder mercy.

Brethren of the ministry, what are sermons to "the times" compared with sermons to the eternities? Sermons of instruction are, indeed, priceless. But the gospel is not simply food for saints. It is a cry of alarm. It is a word of rescue. It is a call to repentance. If sinners are not brought to Christ, how can they be built up in Christ? Let it never be forgotten that souls are before us every Sabbath, sinful, unsaved, perishing, lost souls! Men of God, "throw out the life-line!"—*Pittsburg Advocate.*

Summer Schedule of the Moody Bible Institute. The summer schedule of the Moody Bible Institute of Chicago has been planned to meet the circumstances of those who desire to get better acquainted with the English Bible and with soul-saving methods of work, but who have not much time at their command. Certain regular courses which run the year around will be in operation, including Bible Chapter Summary (taking the Bible consecutively by chapters), Bible study for personal work, etc. In addition, a well-known Bible teacher is engaged for each month, so that those who come for short periods shall be able to get brief but complete courses. These special courses cover church history, homiletics, as well as analytical, exegetical, synthetic and other methods of studying the Bible.

In June Prof. W. W. White, of Montclair, N. J., will have for his subject "The Writings of Luke the Physician," also a short course on "How to Teach the Bible." Dr. James M. Gray, of Boston, will come to the Institute for the fifth summer in succession to lecture during July and August on "The Historical Books of the Old Testament (Genesis to Nehemiah)"; "Crucial Doctrines of Christianity," and "Practical Homiletics." In September Prof. W. G. Moorehead, of Xenia, O., Theological Seminary, will undertake "The Exegetical Study of Hebrews." Rev. Mark Guy Pearse, of London, and Robert E. Speer, of New York, are expected for briefer visits.

The Evangelisation Society of Britain. Amongst the aggressive agencies of the present day, by which we mean agencies to take the truth to multitudes who do not as a rule enter our churches and chapels, the Evangelisation Society holds a conspicuous place. It began about thirty-six years ago, and, like many similar organizations, has grown steadily, until now it numbers among its agents about two hundred and fifty preachers, all laymen (taking about twenty thousand meetings per annum), and all desiring to "know nothing but Jesus Christ and him crucified." Though belonging to the different churches and drawn from various ranks in life, they go out, not as members of their own churches, but simply as evangelists, with the one glad message of a full, free, and everlasting salvation to all who "repent and believe the gospel." Many of them are very gifted and much honored, and every week numbers of letters reach the office speaking of blessing received through their efforts. It cannot be too widely known that any clergyman, minister, or lover of the gospel can have an evangelist for an eight or fifteen days' mission, according to distance and circumstances,

without any definite charge being made, though it is always understood that such thank-offering collection as can be sent should be sent to aid and further the work. The society's income is still small, about £11,000 a year; and the work being chiefly spiritual, it is valued most by those who fully realize that the gospel alone is the power which elevates the man as well as saves the soul.—*British Monthly.*

Farewell Advice to a Missionary. At a recent meeting at Harley College, London, Rev. Joseph Adams, a missionary of the "Regions Beyond Missionary Union," was asked to tell the students something which would be of value to them throughout their missionary career. As he was one of the first group of twelve students who left the institute for the mission field, he said he could not do better than pass on to them the late Mrs. Grattan Guinness's last words to him when he was just starting for China.

Feeling the solemnity of the occasion, I sharpened a pencil and took a note-book with me to record her farewell advice, before presenting myself in her sitting-room. Presently she said: "I have one piece of advice to give you, which I earnestly hope you will never forget all your life." I felt for the pencil, it was all ready; I listened eagerly for the next words. "Whatever part of the mission field you may be in, always be sure to keep your hair tidy."

This was to me a terrible anti-climax after the spiritual counsels I had been expecting. They came too, but the first sentence made the most impression. I never have forgotten it, and I should like to tell you now that I have learned to appreciate that advice at its true value. Isolated from his own countrymen, far away from the society of ladies, tired, over-worked, and unable to procure many of the things we consider necessaries, the temptation to the missionary is very great to let himself go, and drop into slovenly habits whereby he loses his own self-respect and the respect of the natives, not to speak of that of his own people, should they come across him; and more than that, he brings dishonor upon Christ, for the body is the Lord's, the temple of the Holy Ghost. Nothing a Christian does or leaves undone is too trifling to affect his testimony.—*Regions Beyond.*

Work at Home and Abroad.

Receipts for April, 1902.

Pandita Ramabai's Work for India's Child Widows:

Mrs. H. T., New York City	$ 1 00	
Anonymous	20 00	
Mrs. J. R., Fresno, Cal.	10 00	
Mr. and Mrs. S. C., Bowling Green, Fla.	1 00	
		$ 32 00

Mr. J. D. McEwen's Work in South America:

Mrs. J. McL., Brooklyn, N. S.	$ 15 00	
Methodist Church, Mill Village, N. S.	2 10	
J. S. H., Milton, N. S.	5 00	
Mrs. E. S. H., Milton, N. S.	1 00	
Friends, Halifax, N. S.	5 00	
J. F. D., Halifax, N. S.	10 00	
		$ 38 10

Dr. Paton's Work in the New Hebrides:

J. H. R., Carlisle, Pa.		$ 2 00

Moody Memorial Endowment Fund:

W. B., Delaware, Ohio	$ 10 00	
M. E. M., Reading, Pa.	2 00	
Miss E. L. L., Stamford, Conn.	250 00	
		$262 00

Free Distribution of Religious Literature in Prisons:

Mrs. J. B. C., Pasadena, Cal.		$ 1 00

Northfield Seminary:

H. D. W., Halifax, N. S.		$ 1 50

Mount Hermon Boys' School:

C. R. W., Halifax, N. S.	$ 2 00	
G. E. B., Baltimore, Md.	1 00	
		$ 3 00

Free Distribution of Record of Christian Work:

A. L., New York City		$ 1 00

Mr. Danner's Work in Denver, Colorado:

E. M. H., Seneyea, N. Y.		$ 2 50

Mr. Merton Smith's Work in Arizona:

Mr. and Mrs. A. C., Bowling Green, Fla.		$ 1 00

Personalia.

Rev. Ferdinand Schiverea has been holding revival services in Minneapolis, Minn.

Rev. E. Payson Hammond recently conducted a series of evangelistic meetings in Newark, N. J.

Evangelist L. W. Munhall is conducting a three weeks' evangelistic campaign in Brunswick, Ga., which began about the middle of May.

Mr. Robert E. Johnson, accompanied by

Mr. Grose as singer, has been holding union gospel services at Peoria, Ill., Galt and Clarion, Ia., and Alta Loma, Texas.

Messrs. Francis E. Smiley and **McKinsey** held during the month of April a series of evangelistic meetings at Lewiston, Ill., where the united churches erected a temporary tabernacle.

It is announced that **Dr. R. Heber Newton,** rector of All Souls Church, New York, has intimated his resignation in order to become special preacher at Leland Stanford University, California.

Mr. Edward A. Marshall has been making a tour through the Southern states giving lectures on Bible study on behalf of the Moody Bible Institute. He has visited Atlanta, Macon, Dublin, Fort Gaines, Jackson, Monticello, and Marietta in Georgia; also Huntsville and Montgomery in Alabama.

At the closing meeting of the special mission held at Windor, N. Y., by **Messrs. Davis** and **Pike,** the business men of that city subscribed over $100 to start a Young Men's Christian Association reading room. This is the second Y. M. C. A. that has grown out of the work of these evangelists this year, the other being at Wellsboro, Pa.

The Prayer Union.

The twelve months' evangelistic tour, which **Rev. R. A. Torrey** is undertaking in the interests of the Moody Bible Institute, Chicago, is the subject of our prayer union for June. At present Mr. Torrey is in Australia, where he expects to remain until August, working in connection with the Evangelization Society of that commonwealth. At the close of the summer he leaves for America by way of India, the Holy Land and Great Britain, in each of which countries he purposes spending some little time preaching the Gospel of Christ.

Northfield Extension Notes.

Rev. G. Campbell Morgan's program for the current month is as follows:—

June 1. Tremont Temple, Boston.
" 8. " " "
" 17. Northfield Seminary Commencement.
June 22-26. Pennsylvania State Y. M. C. A. Convention, Eaglesmere.

A large part of the month of June Mr. Morgan will devote to lectures at the Northfield Schools.

Dr. H. Grattan Guinness who, en route from Tasmania to England, spent the month of May in America, was in Denver, Colo., 1-6; Chicago, Ill., 7-13; Northfield, Mass., 14-16; Morristown, Pa., 17-19, and Philadelphia, Pa., 20-22. On the 24th instant he sailed for his own country.

Northfield Items.

PROGRAM OF COMMENCEMENT WEEK.

NORTHFIELD SEMINARY, JUNE 14-18.

Sunday, June 15.—Baccalaureate sermon. Processional and special music will form part of the service at the Congregational Church.

Monday, June 16.—Students' recital, 8 P. M.

Tuesday, June 17.—Commencement exercises, 11 A. M. Address by Rev. G. Campbell Morgan. Presentation of diplomas. 3 P. M., meeting of Students' Aid Society. 8 P. M., Principal's reception.

Wednesday, June 18.—Alumnæ Day. Banquet at "The Northfield." Meeting of Alumnæ Association.

To these exercises all friends of the School are warmly invited.

Dates of the summer meetings:—
Students' Conference, June 27 to July 6.
Summer Bible School, July 1 to 30.
General Conference of Christian Workers, August 1 to 17.
Post-Conference addresses, August 19 to September 7.

Two new names have been added to the list of speakers at the Student Conference: Rev. C. W. Gordon, of Winnipeg, well known as "Ralph Connor"; and Dr. Woodrow Wilson, of Princeton University, who will deliver the patriotic address at the Fourth of July celebration.

The syllabus of lectures to be given at the Northfield Summer Bible School (July

1-30) by Professor W. W. White is as follows:—

THE WRITINGS OF LUKE THE PHYSICIAN.

I. The Preparation.

I. The Preface.

II. Birth, childhood and youth of John and Jesus.

III. Closing events in preparation for Christ's ministry.

II. The Proclamation.

IV. The Galilean ministry.

III. The Propitiation.

V. The Perean ministry.

VI. The Passion Week.

VII. The Forty Days.

IV. The Propagation.

VIII. The Primitive Church at Jerusalem.

IX. The Church scattered abroad and preaching the Word.

X. The missionary career of Paul and his associates.

Correspondence in regard to Camp Northfield has far surpassed in extent that of other years. Such interest promises well for the success of the camp this summer.

Calendar for June.

June 7-15.	Christian and Missionary Alliance Convention, Indianapolis, Ind.
June 10-22.	Mountain Whites Missionary Workers' Conference, Tusculum, Tenn.
June 13-24.	Y. W. C. A. Southern Conference, Asheville, N. C.
June 14-22.	Y. M. C. A. Southern Conference, Asheville, N. C.
June 15-22.	Christian and Missionary Alliance Convention, Nyack, N. Y.
June 20-29.	Y. M. C. A. Western Conference, Lake Geneva.
June 25-29.	Christian Endeavor California State Convention, Santa Cruz.
June 26-29.	Christian Endeavor Indiana State Convention, Indianapolis.
June 26-29.	Christian Endeavor Washington State Convention, Seattle.
June 26-29.	Christian Endeavor Wisconsin State Convention, Fon du Lac.
June 26-30.	Tenth Triennial Sunday School Convention, Denver, Colo.
June 27-29.	Christian Endeavor North Carolina State Convention, Asheville.
June 27-July 2.	Christian and Missionary Alliance Convention, Toronto, Canada.
June 27-July 6.	Students' Conference, Northfield, Mass.
June 27-July 8.	Y. W. C. A. Eastern Conference, Silver Bay, Lake George, N. Y.

ASSOCIATION NEWS AND NOTES.

A new Young Men's Christian Association, with forty members and equipment and provision for a year's expenses, has been organized at Newcastle, N. S.

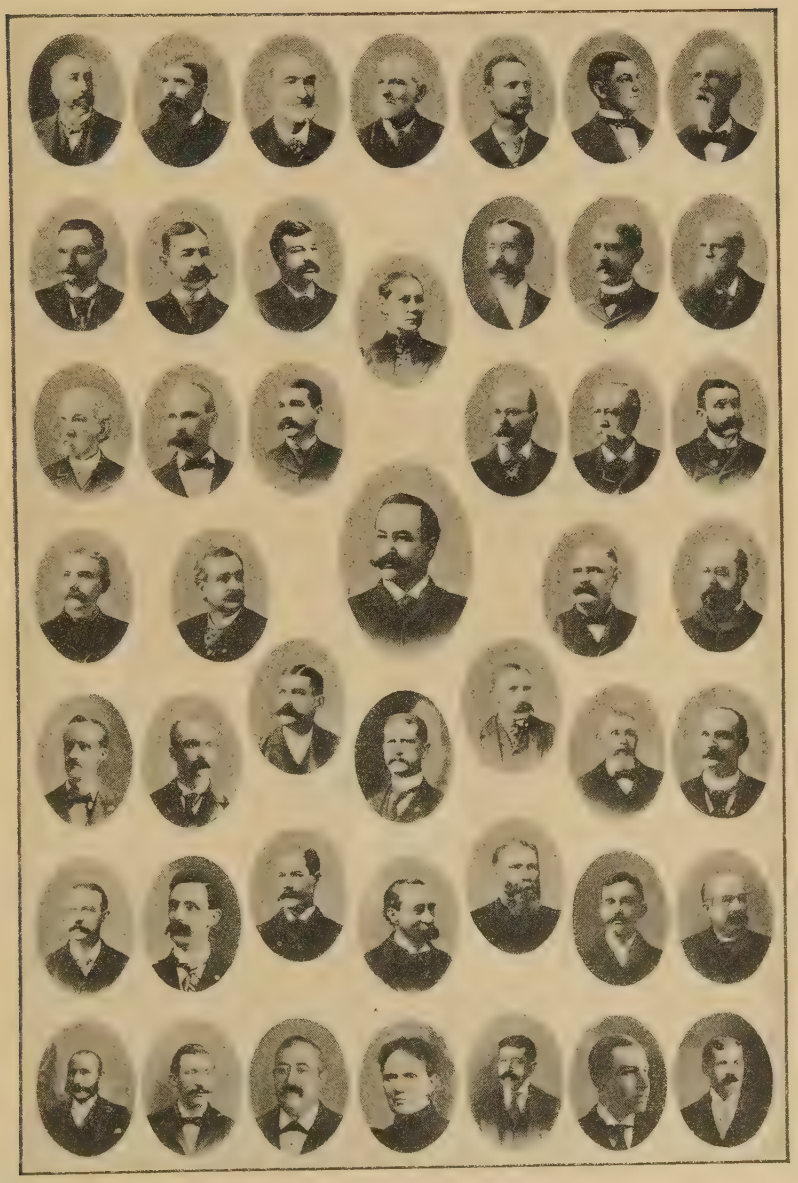
A new building for the University of Mississippi, which has been authorized by the state legislature, will contain several rooms for the Young Men's Christian Association.

The American Turret Lathe Company, who are devoting five per cent of their net earnings to religious work, will support a Young Men's Christian Association representative on the foreign field.

The largest single Association existing in this country is that of Chicago, which has 4,731 members in its central department. Next in order are: Boston, 3,453; Cleveland, 2,723; Pittsburg, 2,592; Buffalo, 2,228 (not counting boys); Brooklyn, 2,162; Detroit, 2,069; Montreal, 2,053; Philadelphia, 1,940; New York (West Side), 1,936; Washington, 1,928; St. Louis, 1,894; Baltimore, 1,846; San Francisco, 1,830, and Cincinnati, 1,223.

The Association of the St. Paul's Institute, Tarsus, Asia Minor, reports a deep spiritual work among the students. Eighty have been led to Christ since the dawning of this year, and at present nearly every student in the institute is a professing Christian. The influence has spread to many neighboring towns, and seniors and juniors have been sent out to conduct special services in coöperation with the missionaries.

DOES IT PAY?



Mr. S. H. Hadley, superintendent of the Old Jerry McAuley Water Street Mission, New York City, who recently called upon his friends to rejoice with him over the twenty years of his "redemption from a life of drunkenness and crime, through the direct interposition of Divine love and mercy," has sent us the above photograph. It represents "forty-six redeemed drunkards who "were picked up out of holes of sin and misery and were looked upon by people generally as unfit to live," but who are now "washed in the blood of the Lamb."

THE BLIND FAMINE CHILDREN OF INDIA.

Miss Anna L. Millard.*

It has been carefully estimated that at least twenty-five thousand famine children have been received into the various missions of western and central India during the past two years. One of the inevitable results of the famine is the sad condition of health in which some, not to say many, of these children may yet be found. Though they have perhaps grown quite fat and healthy looking, the seeds of disease still linger, and weakness and loathsome sores are the affliction of more than a few.

That many should be suffering from ophthalmia and troubles of the eye will not surprise those who are familiar with the East and with the utter indifference of the people in regard to such things. The blind population of India is said to be five hundred thousand, of whom over thirteen thousand are found in the Bombay Presidency alone. These figures have no doubt largely increased since the famine, for it is most noticeable that nearly all applicants for aid, especially among the children, are suffering from some affection of the eyes. One needs but to visit the famine relief camps to observe how common it is. Little children in the beginning of their sufferings will find, if possible, a dark corner away from the glaring sun. If taken in time their eyes might be saved, but who can give hundreds the personal care and attention they should have? Consequently many of them lose their sight.

It was after a visit to one of these camps that the sadness of their condition was impressed upon me, and with it the thought that there should be a home and special instruction for such poor little unfortunates. As there is no asylum or institution in this part of India to which they could be sent, and knowing that the missionaries were

* Miss Millard is a missionary of the American Marathi Mission.

BLIND FAMINE CHILDREN.

already over-burdened with hundreds of other starving children, I intimated that I would receive any such that might come to me. Within a week the first three came, and others quickly followed, until now there are over twenty, and applications continue to come almost every week.

Their support is a matter of faith day by day and week by week, but I have as yet refused no applicants and hope not to be obliged to do so. As our Lord was Himself most tender and compassionate toward the blind during His earthly ministry, so, I feel sure, will He put it into the hearts of His children to be.

Through the sufferings of famine many of these little blind ones are as yet too small and weak to learn any industry, but the older and stronger ones are learning to help in the household work, in sweeping, in making bread, and in taking care of the little ones. Several of them are learning to read Braille in English, and some can already read and write several lessons from the First Reader. A few of them are learning to do bead and such work, and as they grow older and stronger will, I hope, learn basket and mat weaving. The children themselves are happy to learn, and so glad to be thought capable of it. They often speak of their former condition when nothing was expected of them but to sit in the corner or by the road side begging.

I hope and pray that this may be but the beginning of a great work for this unfortunate class in India, of whom there are so many and for whom, as yet, so little has been done.

Victoria Road, Mazagon, Bombay.

Biblical Notes and Queries.

C. I. Scofield, D. D.

A. H. A., Tarrytown, N. Y.

1. Harnack is doubtless the foremost patristic scholar living, nor is he surpassed as an authority in the history of dogma. But his point of view is thoroughly anti-supernatural, and his conclusions are therefore often valueless to the man of faith. As a mine of fact, and as the product of vast learning, adequate historical imagination, and uncommon charm of style (even in translation) his "History of Dogma" is invaluable.

This cannot be said of his latest book on Christianity. Here, without ceasing to be the historian he is yet far more the controversialist, and his conclusions are therefore colored by his materialistic point of view. He leaves very little of Christianity.

2. It is difficult to define Ritschlianism because Ritschlianism is not, in the ordinary sense, a system. It has no "points" like Calvanism, nor even a core of doctrine, with liberty concerning inferential doctrines, like the Medium Theology. In a word Ritschlianism is the religious *zeitgiest*. It represents the formlessness which is the present characteristic of religious thought in Germany, and therefore appeals to minds strongly impressed with the results of German criticism; who believe the old theology to be in ruins, but are not yet prepared to reconstruct theology on the basis (if it can be called basis) of what is left. Ritschl gives relief to such minds (and they are many) by his device of divorcing religion, by which he means all that the older thinkers called piety, from dogma. He contends that we may go on being good Christians, worshiping God, and enjoying communion with Him, without any system of belief whatever.

Ritschl was admirably qualified to frame a theology for this present time of unrest, for he gathered into his own experience every phase of it. Beginning at Bonn under Nitzsch, he soon declared him "shallow when hard pressed," and, removing to Halle, came under Tholuck's influence. He judged Tholuck to "lack foundation," and, after six months at Heidelberg under Rothe, he went to Tübingen where Baur was then at the zenith of his peculiar reputation.

Into the worst excesses of the destructive criticism Ritschl at once entered. At last his enthusiasm was aroused. But, as with Nitzsch, Tholuck, and Rothe, Ritschl's powerful understanding soon began to react—his judicial poise probably finding offense

in the very riot of destruction which he saw around him.

Becoming himself a professor of theology at Göttingen, he was, both by office and inclination, impelled to fashion a theology; and, of necessity, there entered into it somewhat of all the systems and critical influences which had so variously shaped the man.

Tested at vital points the extreme variance of Ritschl from historic and confessional Christianity is easily seen. In his doctrine of the person of Christ he utterly rejects the Christian doctrine of the Trinity, with its corollary, the incarnation of the Eternal Son—not only rejects, but heaps scorn upon it. Christ is simply the Revealer of God, and King over a spiritual kingdom. Here enters his peculiar idea of "values." Christ is not God, was not preëxistent, but has "the religious value of God." He rejects, also, the idea of sin as guilt, except as we impute it to ourselves as guilt. The ideas of reward and punishment as divine disciplines are excluded, as is also retribution in any sense. He rejects original or inherited sin, and the universality of sin is to be accounted for as the result of ignorance. As for redemption, Christ's death removes the distrust of God which the sinner's bad conscience gives him. The extreme difficulty, however, of defining the Ritschlian position on the doctrines, arises from the habit of the Ritschlians of using all the great words of Scripture and of theology, while emptying them of their accepted sense. And herein lies the peculiar danger of Ritschlianism. Deceived by finding the Ritschlians to use the familiar words, the unlearned and unstable suppose all to be right.

For an affectionate and sympathetic book on Ritschlianism see "Reconstruction in Theology," by Professor King of Oberlin. For a remarkably able, fair, but judicial view, "The Ritschlian Theology," by Professor Orr of Edinburgh. (Thos. Whitaker, New York. $0.75 *net.)*

3. The ultimate basis of authority is the Christ revealed to us in Scripture, a revelation confirmed to the universal church by the experience of 1900 years. As Bushnell long ago showed, in a book never answered, Christ cannot be accounted for on natural grounds, nor upon any grounds other than those stated by Himself. He could not have been invented by the apostles, for human genius has never invented a perfect character. He was not the product of evolution, for evolution produces species, and Christ remains unique.

Christ once established as the basis of authority, a co-authority is found in the Scriptures, for we find our authoritative Christ in them, and He, in turn, authenticates them to us by word and example.

G. H. W., Greenwich, N. Y.

1. I have no light on the subject.

2. The removal of Moses' shoes was an oriental act of reverence, still common.

3. Again I have no light.

4. We must distinguish between things which are anti-scriptural and things about which Scripture is silent. There is no express Scripture warrant for a Sunday school, but teaching the Scriptures is commended, and that is a method of teaching the Scriptures. So the Church is commanded to be missionary, and missionary societies are means to that end. However, I quite agree that the multiplication of societies, each with infinite committees, chairmanships, secretaryships, etc., has been carried to a harmful extent. Dear George Needham used to say that what is now needed is an S. S. S.—Society for the Suppression of Societies.

E. McD., Atlanta, Ga.

The statement as you report it, that "God imputes righteousness by imparting it," confuses together things which differ; viz., justification and sanctification. The doctrine of Romans iv. is that God "reckons" or "imputes" to the believer because of his faith—a faith which has Christ for its content—that righteousness which Christ is, and which Christ has wrought. This act of imputation is instantaneous, and changes the believer's standing before God. Imputation is a word of the counting room. The word is used in Paul's direction to Philemon concerning the debts of Onesimus, "put that on mine account." Philemon was to "impute" to Paul the debts of Onesimus. Certainly, here was no "impartation." In a word, imputation is immediate and justifies, impartation is gradual and sanctifies.

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

JUNE, 1902.

Sunday, 1st. *Mark xi. 1 to 11.* This is the one occasion in the life of Jesus upon which He of set purpose, and in such a way as to be understood of the crowds, took the position and accepted the homage of a King. It is noticeable that Mark gives none of the effects produced upon Jerusalem and the Pharisees, save those which reveal the recognition of His Kingship. This is the more remarkable when we remember that this gospel is the one that reveals the Servant. Yet is there not in this fact a beautiful harmony with the perpetual teaching of Christ, that the Chief of men is so by virtue of being the Servant of all. The evangelist who most clearly records the service of Jesus, sees the kingly claim and chronicles the assent to this on the part of the crowd. There is a pathos in that going out of the city to Bethany. In the city of the great King there is no home for the King. We cannot help feeling glad that there was one place where He could go for quiet, and earthly friendship for a few hours. How the King turns from the hollow mockery of popular applause to the loyalty of devout hearts.

Selected:

"The Lord hath need of him." In a strange place, where few travelers ever go, there is a wonderful bridge, underneath which the trains stop for the collection of passenger-tickets. There may be nothing remarkable in this; but as the traveler looks up he sees that which strikes him as indeed a peculiarity, if nothing more; it is that the granite stones of which this long and massive bridge is built have each one of them been numbered. The large blocks that lie at the bottom supporting the whole structure have their number. The medium-sized ones that hold the great work together have theirs, and the very smallest have theirs—all to fill their parts in the great structure which so truly completes the perfect work. There was need for all of them. So we are taught by this earthly monument of man's genius the spiritual lessons of life. God, the Great Architect of the universe, the Master Builder of all things, and the Creator of all life, has need of every creature here below, that it may have its use for God's glory. All creatures bow before God as He comes to them to draw them to their use for His purposes in the world, and, in their willingness to be so dealt with, teach us the very first lesson of life—submission to His holy will in all things.

Monday, 2nd. *Mark xi. 12 to 14 and 20 to 26.* Jesus answered the wonder of the disciples by enjoining them to "have faith in God." (For the miracle see Notes on Matt. xxi. 18-22.) This wonder was caused by His evident power; *they* did not question His right. Having thus in a brief and pregnant sentence revealed the secret of His power in such a case to be that of faith, He uttered some most remarkable words about prayer. The Church of God upon earth to-day, weak and foolish in the presence of the gigantic evils which she ought to remove and cast into the sea, is a very strange commentary on these words. Was the Master wrong in His estimate of the power of prayer? None will dare affirm it. It only remains then, that we have been, and still are, devoid of the faith that removes mountains. Why is this? The Lord's own words are again a very startling revelation. The soul that cannot forgive, cannot be forgiven, and this is to teach that faith can only be exercised by those in

whom love dwells. Our lack of faith is the cause of defeat. Our lack of love is the secret of our lack of faith. The enervated condition of the Church for working wonders, is the result of the factions, wraths, strifes, which make faith impossible.

From C. H. Spurgeon:

Faith is the foot of the soul by which it can march along the road of the commandments. Faith is the oil, enabling the wheels of holy devotion and of earnest piety to move well; and without faith the wheels are taken from the chariot, and we drag heavily. With faith I can do all things; without faith I shall neither have the inclination nor the power to do anything in the service of God. If you would find the men who serve God the best, you must look for the men of the most faith. Little faith will save a man, but little faith cannot do great things for God. Little-faith says, "It is a rough road, beset with sharp thorns, and full of dangers; I am afraid to go"; but Great-faith remembers the promise, "Thy shoes shall be iron and brass; as thy day, so shall thy strength be"; and so she boldly ventures. Little-faith stands desponding, mingling her tears with the flood; but Great-faith sings, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee"; and she fords the stream at once. Would you enjoy religion? Would you have the religion of cheerfulness, and not of gloom? Then "have faith in God." If you love darkness, and are satisfied to dwell in gloom and misery, then be content with little faith; but if you love the sunshine, and would sing songs of rejoicing, covet earnestly this best gift, "great faith."

Tuesday, 3rd. *Mark xi. 15 to 19.* There is an underlying consideration in this cleansing of the temple which is worth carefully noting. The pretext for selling doves and changing money within the courts of the temple was that of rendering service to the worshipers. Those from a distance needed the shekel of the sanctuary, and also sacrifices, and these were supplied at a profit by the changers and traffickers. Thus the house of Annas was enormously enriched, and the pretext was so plausible that men were deceived. The part of the temple where this traffic was carried on was the court of the Gentiles, they being thereby robbed of the quietness and decorum that befitted the worship of God. The King, Whose chief glory was that of the true and highest service of humanity, saw the selfishness that lurked beneath the pretended service rendered, and swept the whole unholy brood out. His words "a house of prayer for *all the nations*" claimed the right of worship for Gentile as well as Jew, and denied the value of service rendered to some, at the expense of any. Notice again the pathetic statement, "Every evening he went forth out of the city," following as it does this account of the cleansing of the temple. As there was no house for Him in the city, there was no rest for Him in the house dedicated to His Father.

From H. Melville:

We have succeeded to the place of the Jews; for Christians are now the peculiar people of God, and what the Gentiles were to the Jews, that are the heathen to us—a race divided from us by external privileges, and not admitted into the same covenant with the Almighty. And what is it that Christian nations have done and are doing for the heathen? Alas, might it not be said that we have planted our markets rather than our churches in the court of the Gentiles; that we have crowded that court with our merchandise, but taken little pains to gain room within its area for the solemnities of truth; that even when the voice of the preacher has been heard, it has been overborne by the din of commerce, or contradicted by the lives of those professing Christianity? Indeed, we much think that putting, as we are bound to do, the Christian into the place of the Jew, there is little or no difference between the present aspect of the court of the Gentiles, and that which it wore when Christ was on earth—the same, at least, in a great degree; for what proportion do our efforts bear either to our ability or to the urgency of the case? The same inattention to those not born to our privileges; the same persecution; the same neglect or disregard of the interests of religion; the same supercilious notion of superiority in the midst of the non-improvement of our many advantages; and if Christ were now to return to the earth, as we believe He shall at the close of the dispensation, what measure could Christendom expect at His hands but that awarded to the Jews?

Wednesday, 4th. *Mark xi. 27 to 33.* The reputed masters of the temple approach this newcomer, and demand to know "in what authority" He is acting. The true Master of that temple (for observe He has spoken of it as "My house") stands upon His dignity. It is one of the rare occasions upon which He did so, and the reason here is the

same as in every other case, He is dealing with men who are not sincere. This is evidenced by their answer to His question, "We know not." That was not the truth. The truth was that they dare not utter their convictions. From such men He turned away. Jesus was quite willing for honest, devout souls to question Him, and He was ever ready to lay Himself out to reason with them and teach them; but when men were false and dishonest and disobedient to light already received, He never committed Himself to them. He did not cast His pearls before swine. Yet there was no trickery in His question. He took them back to the last voice from heaven, and because they had not heard nor obeyed that, declined to give them any further revelation. This is His unfailing method. He that doeth the will shall know of the doctrine.

From J. C. Ryle:

"By what authority doest thou these things? and who gave thee this authority?" There can be no doubt whatever that, as a general principle, all who undertake to teach others, should be regularly appointed to the work. St. Paul himself declares that this was the case with our Lord, in the matter of the priestly office: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." But it is one thing to maintain the lawfulness of an outward call to minister in sacred things, and quite another to assert that it is the one thing needful, without which no work for God can be done. This is the point on which the Jews evidently erred in the time of our Lord's earthly ministry, and on which many have unhappily followed them down to the present day. Let us beware of this narrow spirit, and especially in these last ages of the world. Unquestionably we must never undervalue order and discipline in the church. It is just as valuable there as it is in an army. But we must not suppose that God is absolutely tied to the use of ordained men. We must not forget that there may be an inward call of the Holy Ghost without any outward call of man, no less than an outward call of man without an inward call of the Holy Ghost. The first question after all is this: "Is a man for Christ, or against Him?" What does he teach? How does he live? Is he doing good? If questions like these can be answered satisfactorily, let us thank God and be content.

Thursday, 5th. *Mark xii. 1 to 12.* In this parable the Lord very graphically sketched for those people their own national history. He selects the vineyard as a means of illustration because of its familiarity. Everywhere such vineyards with their watch-towers might be seen through that whole district. Moreover there was a continuity of teaching. Their own Scriptures contained the identical figures. (See Psalm lxxx. and Isaiah v.) How calmly He tells them of His own casting out at their hands, and announces in His quotation of prophecy His final victory as "chief of the corner." The whole scheme of His work was ever before Him, and His final victory assured. He took His way through all the details of Divine arrangements with perfect calmness, because He knew the issue, and because He realized that the Divine result can only be reached by the Divine way. We cannot see issues as He did, but we can obey, knowing that Light only leads to light, and Love to love. "They perceived that he spake the parable against them." These words would seem to intimate that the rejection of the Saviour by these rulers of the people was more a sin against light than we sometimes imagine. They had a clear comprehension of what He meant, but they set their hearts and wills against Him.

Selected:

"The stone which the builders rejected is become the head of the corner," the keystone of the arch. A beautiful illustration, frequently used of the rejection and exaltation of Christ. The rejection adds lustre to the glory. Every rejection of Christ turns out the same way; whether rejected by Caiaphas, or Nero, or Voltaire, or Paris Commune, He is ever found, ever raised, ever placed higher in the fabric, the headstone of the arch. He has no other place. He fits nowhere else. He is not one fine stone along with the rest, Confucius, Buddha and Mahomet. He is the keystone, different in kind from the rest. This or nothing. His place is at the top. The whole fabric of history holds Him up to view. He binds together the arch. Without Him the arch must fall in. Without Him the arch is an unsolved problem. He is the keystone; He solves the problem and locks the arch. He is the keystone of history. Previous history comes up to Him on one side, and subsequent history on the other side, and He unites them. He is the center of history. He is the keystone of religion. Religion is the arch which bridges the chasm between heaven and earth. The God-man touches each side: His divinity touches the heaven side,

His humanity touches the earth side, and the arch is completed, the bridge is effected.

Friday, 6th. *Mark xii. 13 to 17.* Never was question more delicately calculated than this. A coalition of religion and politics. Pharisees and Herodians approach with the language of seekers after truth, and propose a problem. He knew them and understood that the true purpose in the framing of the question had been "to catch him in his talk." Let us in imagination take His place and suppose the question propounded for our solution. If we say it is lawful, then the national party, the Herodians, will be our sworn foes. If on the other hand, we declare it to be unlawful, we lay ourselves open to a charge of sedition and conflict with the Roman power. The difficulty is great. Yet see with what perfect ease, without resort to any subterfuge, He settles the point. Cæsar's things to Cæsar, God's to God. No wonder they marveled! This is a revelation of His perpetual attitude to all the religious and political factions of His time. He never permitted Himself to be captured by any of them, but He declared to all the principles of righteousness, and dictated to them the terms of the highest law. Should not this likewise be the attitude of His followers to the parties of to-day? Not indifference nor identification, but dictation and direction!

Selected:

"Render to Caesar the things that are Caesar's, and to God the things that are God's." Note the comparative urgency with which these respective claims are enforced upon us. Cæsar is pressing and peremptory: God is gentle and persuasive. Cæsar listens to no appeal: God is pitiful and easy to be entreated. It is Cæsar's policy to put down resistance and disobedience at once, by the immediate punishment of the offender: it is God's principle to forbear and suffer long, "not willing that any should perish." Such being the respective dispositions of these two powers, it needs little knowledge of human nature to tell which of them is more likely to obtain his due. As we look around, we observe that human laws, strictly enforced, are generally obeyed; while the most flagrant violations of the law of God, the most wanton denials of His claims, go unpunished, if not unregarded. Such being the case it is surely incumbent on all who would see the things of Cæsar rendered to Cæsar, and unto God the things that are God's, to throw all their weight into the lighter scale. Cæsar needs no advocate, he will take care to get his own: but God depends for the enforcement of *His* claims upon the zeal and earnestness of those who advocate them.

Saturday, 7th. *Mark xii. 18 to 27.* The Sadducees were the rationalists of their day, the men who denied resurrection, angel, and spirit (Acts xxiii. 8). They came to Jesus proposing a possible situation, according to their view of what others believed concerning the future. Here is an essential weakness of all rationalism. It pretends to understand the beliefs of spiritual men, and then attacks its own false notions. Jesus distinctly tells them this. "Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?" (verse 24). He then in few words declares the truth, and their little problem ceases to exist. Had they known what the Scriptures taught they never could have asked such a question. Before any man attacks a belief, let him be sure he understands it. It is important to notice here our Lord's appeal to the authority of what we call the Old Testament, and which He spoke of as "the scriptures." Also note that He distinctly states that Exodus is "the book of Moses." And yet we are sometimes told that this "mistake" of Jesus was due to His ignorance. Surely this also is because of the rationalism of to-day, which is in direct succession to that of the Sadducees, in that "it knows not the scriptures nor the power of God."

From F. B. Meyer:

"He is not the God of the dead, but the God of the living." Since God spoke of Himself as the God of the patriarchs, centuries after they had been borne to their graves, it stood to reason that they were yet living; and on this ground our Lord met the allegation that there is no life beyond death.

We speak of the dead; but in point of fact there are none such. We should speak of those who have died. They were living up to the moment of death; but they were living quite as much afterward. Death is like birth, an act, a transition, a passage into a freer life. Never think of death as a state, but as resembling a bridge which, for a moment, casts its shadow on the express train, which flashes beneath but does not stay.

All our dear ones are living as vividly, as keenly, as intensely as ever; with all the

love and faith and intelligence with which we were wont to associate their beloved personality. Oh, do not fear that they will cease to recognize, know, or love you! Always it remains true, "Without us they cannot be made perfect."

Those who are present in the body, and those who are absent from it, meet in proportion as they approach God. When we come near Him in thought, and prayer, and love, we are come to "the spirits of the just made perfect." God is the glorious center of all the lines that radiate into all worlds. "Ye are come to God, the judge of all, and to the spirits of the just made perfect."

Sunday, 8th. *Mark xii. 28 to 34.* There is a bright gleam here. The question which the scribe asked was a very subtle one. If Jesus exalt one commandment, He must by so doing minimize the importance of the rest. He did not do so. First He restated the essential truth of the Unity of God, and then uttered the two great commandments, showing that they were great not by comparison, but by inclusion. All the others were contained in these two. To keep these was to obey all. To break the others was to break these. The man, from whatever motive he had asked his question, and I believe it was a sinister one, was perfectly answered, and he knew it, and at once made open confession. Then Jesus looked at him and said, "Thou art not far from the kingdom of God." Did he ever enter it? We do not know. If he was true to conviction, and followed the impulse which had prompted that confession, he did. Conviction of truth is valuable, but unless it leads to corresponding life it becomes a terrible condemnation.

From Samuel Cox:

Have the two commandments of Christ superseded the ten commandments of Moses? Yes and no: they abolish only by fulfilling them. So long as we are compassed about with infirmity, and come short, therefore, of the full height of the charity of love, it is our bounden duty to bear in mind the commandments of the law, and to enforce ourselves to obey them. And yet, if we could but keep the two commandments, what need should we have of the ten, or of any other commandment? How can a man who loves God with all his heart have any other God beside Him? How can any man who loves God with the whole of his mind, with full and clear intelligence, make unto him any graven image, any idol, and bow down before it? How can any man who loves God with all his soul take the name of the Lord his God in vain? How can any man who loves God with all his strength forget to hallow every day to His service, and not only the seventh? Or how can any man who loves his neighbor as himself fail to honor all men, and not only his father and mother, or do any murder, or commit adultery or steal, or bear false witness, or covet anything that is his neighbor's? Within the compass of these two commandments the whole law does hang and move: love is the fulfilling of the law; and he that walketh in love both walks at large and keeps all the commandments of God.

Monday, 9th. *Mark xii. 35 to 37.* The Lord, having answered the questioners, now carried the conflict into the camp of the enemy, and asked them a question. His motive was very different from theirs. He played no trick with them in order to "catch them in their talk." He was revealing a truth, and His question led men into a place where they might see something of Divine method and understand His own position and mission. He had reaffirmed the primary principles. God is one. Law is the statement of right relation with God, and consequently among men. Now he announced the inner meaning of David's words. David's son is by Jehovah exalted to His right hand, and becomes David's lord, the manifestation of the One God, and the administrator of His law. The clause thus set up is an explanation of the wisdom of His answers to their questionings. Here, according to Him, moreover, there is actually one psalm that David wrote, and wrote, moreover, under the inspiration of the Holy Spirit. It would indeed seem as though He had set His seal upon the Scriptures against all attacks to the end of time. "The great multitude heard him gladly," that is, with delight. It was as though there broke upon them the gracious light of this divine gospel, and their whole being responded to the glorious beauty of the teaching.

From J. C. Ryle:

We know, from our Lord's own words in another place, that the Old Testament Scriptures "testify of Christ." They were intended to teach man about Christ, by types and figures and prophecy, till He Himself should appear on earth. We should always keep this in mind, in reading the Old Testament, but never so much as

in reading the Psalms. Christ is undoubtedly to be found in every part of the Law and the Prophets, but nowhere else is He so much to be found as in the Book of Psalms. His experience and sufferings at His first coming into the world—His future glory, and His final triumph at His second coming—are the chief subjects of many a passage in that wonderful part of God's Word. It is a true saying, that we should look for Christ quite as much as David, in reading the Psalms. Let us beware of undervaluing, or despising the Old Testament. In its place and proportion, the Old Testament is just as valuable as the New. There are probably many rich passages in that part of the Bible which have never yet been fully explored. There are many deep things about Jesus in it, which many walk over like hidden gold mines, and know not the treasures beneath their feet. Let us reverence *all* the Bible. All is given by inspiration, and all is profitable. One part throws light upon another, and no part can ever be neglected without loss and damage to our souls. A boastful contempt for the Old Testament Scriptures has often proved the first step towards infidelity.

Tuesday, 10th. *Mark xii. 38 to 40.* "Beware of the scribes." Let us look at these men. 1. As they would strike a casual observer. Well dressed men, "long robes." Very much respected men, "salutations." Important men, "chief places." Religious men, "long prayers." 2. As the searching eye of Jesus saw them. Self-centered men. Desiring all the outward show. Oppressors. Devouring widows' houses. Hypocrites. For a pretence making long prayers. Unholy men. Receiving greater condemnation. What a striking commentary this warning upon the teaching which has preceded it. The underlying truths of the Unity of God, and the value of His law, these men travestied in their lives and profession, and Jesus, God's chosen and anointed, warns the people against them. The outward dress, respect, prayers are nothing. The inward love to God and man are everything. How that eye of fire detects everything, seeing through and through. O my soul, make no mistake! The world and the Church may be deceived by the outward appearance; not so thy Lord. The long prayer never persuades Him when it is made for a pretence.

From John Trapp:

God takes not men's prayers by tale, but by weight. He respecteth not the arithmetic of our prayers, how many there are; nor the rhetoric of our prayers, how eloquent they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, the sweetness of our voice; nor the logic of our prayers, nor the method of them; but the divinity of our prayers is that which He so much esteemeth. He looketh not for any James with horny knees through assiduity in prayer; nor for any Bartholomew with a century of prayers for the morning, and as many for the evening; but St. Paul, his frequency of praying with fervency of spirit, without all tedious prolixities and vain babblings, this it is that God makes most account of. It is not a servant's going to and fro, but the despatch of his business that pleases his master. It is not the loudness of a preacher's voice, but the holiness of the matter and the spirit of the preacher that moves a wise and intelligent hearer. So here, not gifts, but graces in prayer move the Lord. But these long prayers of the Pharisees were so much the worse, because thereby they sought to entitle God to their sin, yea, they merely mocked Him, fleering in His face.

Wednesday, 11th. *Mark xii. 41 to 44.* Again we are face to face with the fact of the Master's keen observation of all that passed around Him, but this time in another application. As He saw the emptiness of the long prayers, so also did He observe the value of the sacrificial gift, and His estimate declares that those two farthings were worth more in the economy of heaven than all the gifts of the wealthy, which lacked the element of sacrifice. Again, O my soul, be encouraged! Nothing escapes His eye. The act of worship that costs thee much, which the scribes did not publish, He noted and received.

Here *much* and *little* shift and change,
With scale of need and time;
There *more* and *less* have meanings strange,
Nor with our reason rhyme.

Cast in your coins, for God delights,
When from wide hands they fall;
But here is one who brings two mites
And yet gives more than all.

She heard not, she, the mighty praise,
Went home to care and need;
Perhaps the knowledge still delays,
And yet she has the meed.

—*George Macdonald.*

Selected:

The widow's gift into the treasury was an expression of a self-sacrificing love.

She gave all her living because she gave all her love. Love's gifts are never small. Their quality makes them valuable, not their quantity. The gem is valued by its quality, so is love's offering. What a picture of human meanness does the collection plate reveal. The treasurer of a church needs especial grace to count the offerings and still have faith in Christian character and confession. Malachi rebuked Judah for the offerings of the blind, halt and diseased animals upon the altar of the Lord. What could not be sold in the shambles would do for the sacrifices, was the pious hypocrite's reasoning in those days. What an earthly governor would refuse was good enough for God. That sort of offering is not all over in the Church yet.

Thursday, 12th. *Mark xiii. 1 to 2.* A casual and natural remark from the lips of one of the disciples, drew from Jesus words full of solemnity and full of hope. This stately building, so full of beauty, so surrounded with historic association, so dear to the heart of the nation, is to be destroyed, so utterly demolished that "there shall not be left one stone upon another." It is already destroyed in the eye of Christ by the corruption, the impurity, the blasphemy sheltered within its walls. Not Roman legions, but stiff-necked rebellion has accomplished the work. There is no pity in the heart of God for evil. No plea of beauty, material value, or sentimental association can save the temple. God is not in it. It must decay. And yet to those who were with Him, what matter? The temple is gone, but God abideth, and in Christ by the Spirit is ever near hearts that seek Him. No more long pilgrimages to worship. There where thou art, He is, then . . . . worship!

Selected:

Jesus and the disciples of Jesus differ in just this way about the strength and durability of a great many things in this world. The disciples point to the wealth of a millionaire, to the reputation of a man of world-wide fame, to the influence of a popular leader, to the power of a national government, to the strength of some system of wrong; and they say, "Behold what manner of stones and what manner of buildings!" Jesus says, "There shall not be left here one stone upon another." And the word of Jesus never fails. No nation on earth, to-day, is beyond the possibility of ruin to-morrow. A few pounds of dynamite may scatter the last vestiges of the strongest dynasty. The traditions of the ages, the superstitions of entire races, ignorance, vice, evil in high places, Satan himself, and all his hosts combined, cannot keep one stone on another, when the word of God is spoken for the fabric's fall. If we only really believed this truth, which is as true as any other truth of God, and which has been verified anew before our own eyes again and again in the present generation, how much more restful we should be, and how much more courage we should have.

Friday, 13th. *Mark xiii. 3 to 37.* The account of these final discourses of the Lord are much more fully given and dealt with in Matthew, and notes thereon. The special point of interest for us lies in the closing part of the chapter, from verse 31 to the end. The Lord makes three statements closely connected, and yet perfectly distinct. 1. He announces the abiding character of His words. Contrast this with His declaration as to the demolition of the temple. That prophecy is fulfilled and the temple gone because the claim is true. 2. He most clearly says that only the Father knows of that day and hour, referring to the question of the disciples as to the time when all things should be fulfilled. 3. He declares the true attitude of His people, "Watch."

"Let the door be on the latch
In your home;
In the chill before the dawning,
Between the night and morning
I may come."

From Alexander Maclaren:

The earnest belief in and longing for the coming of Jesus Christ has been too much surrendered to one school of interpreters in unfulfilled prophecy, who have no greater claim to possess it than the rest of us. It belongs, or ought to belong, to us all. And I bring it to you, dear friends, as a sharp test—what do you feel about that coming? Can you say, "More than they that wait for the morning, my soul waiteth for thee"? Does your heart leap when you think that Christ, Who is ever present, is drawing near to us? All the signs of the times, intellectual and social, the rottenness of much of our life, the abounding luxury, the hideous vice that flaunts unblamed and unabashed before us all; the unsettlement of opinion in which it is unbelief that seems to be "removing the mountains" that all men thought stood fast and firm forever; all these things cry out to Him Whose ear is not deaf—even if our voice does not join in the cry—and beseech Him to come. And I believe that a "day

of the Lord," dreadful and radiant with the brightness of destructive power, which is also constructive and merciful love, is hanging over much of the world, and not a little of the Church, at this moment.

Saturday, 14th. *Mark xiv. 1 to 9.*

"It was her best, and yet how poor
That cruse of spikenard sweet and rare!
She entered in at Simon's door
With trembling, though familiar there.

"What could she give to Him Whose call
Had brought her brother back from death?
It was her best, yet poor and small
For Him, the Lord of pulse and breath.

"He took the fragrant gift; a wreath
Of praise He twined about her name.
It lit for Him the Cave of Death;
'Against My burial she came!'"

—*George Thomas Goster.*

What sacred interchange of love is here! *She,* conscious of the sorrow of death which is in His soul, though not perfectly knowing all its meaning, pours out the rarest gift she possesses, and so anoints Him beforehand to His burial. How much better this than the cold marble after death! *He* gathers up the fragrance of the act and scatters it back over her, so that for all time the name of Mary of Bethany is redolent of pure devotion. Thus He ever blesses us with the gifts we in pure, unselfish sincerity bring to Him. This is a method peculiar to the Master.

From F. B. Meyer:

"Jesus said, Let her alone." The lovers of Jesus are often misunderstood. Those who judge only by a utilitarian standard refuse to acknowledge the worth of their deeds. But when the voices of criticism and jealousy are highest, Jesus steps in and casts the shield of His love around the trembling, disconcerted soul, saying, "Let him alone." So He speaks still:—

To Satan.—The adversary stands near to resist and tempt. As Judas criticised Mary, so the Evil One seems at times to pour a perpetual stream of chilling criticism on all we say and do; or he meets us at every turn with some evil suggestion. But Jesus is on the watch, and He will not allow us to be tempted beyond what we are able to bear; but when heart and flesh fail, He will step in and say, "Let him (or her) alone."

To sorrow.—We must pass through the fire and be subjected to the lapidary's wheel; we must drink of His cup, and be baptized with His baptism; we must bear our cross after Him. But He is always on the alert. And whenever the feeble flesh is at an end of its power of endurance, He will step in and say, "Let be—it is enough."

To human unkindness.—Some of us are called to suffer most from our fellows; our foes belong to our own household; our brother, Cain, hates us. It is hard to bear. To have one's motives misunderstood and maligned; to lose one's good name; to be an outcast—all this is hard. But God has planted a hedge about us, and none may pass through it, except He permit.

Sunday, 15th. *Mark xiv. 10 to 16.* Two sets of arrangements are here chronicled, those of Judas and Jesus. The one with the chief members of the Sanhedrim for the destruction of Jesus. The other for the quiet and seclusion necessary for delivering His last discourses to the apostles (see John's Gospel), and eating the last Passover. How different in character and impulse these two things, and yet both converging to the same end under the sovereign will and power of Jehovah. This whole paragraph is in this way a key to much that is very perplexing in our own experiences, and in the affairs of men. Contrary forces, cross purposes, hatred and love, chaos and cosmos. High over all seated on His eternal throne is God, and all things are under His control, and are working out His designs. From the heights of the coming glory we shall see how Judas' treachery and priestly malice were combining with the eternal Love in all its outworkings in the deeds and speech of Jesus, to one great finality, the accomplishment of heaven's decrees.

From B. M.:

"The Master saith, Where is the guest-chamber?"

One dwelt awhile
In the guest-chamber of my heart, whose smile
Made summer sunshine all the year to me;
Whose lightest word broke, rich in melody,
To cheer my soul. But Winter came; my guest
Went forth, with sad face, toward a clouded West,
And I was left alone. . . . .

I rose at length, and swept
My heart, and garnished it, and never wept
When all the precious things were laid away
Which might remind me of the summer day,
Now gone forever. . . . .

I rose once more,
And, with a trembling hand, I locked the door,
And cast the key away. "Henceforth shall none
Find lodging in my heart." . . . .

Suddenly
One stood before my house and spake to me.
A stranger's voice; I had not heard its sound
In other days, yet surely with a bound
My heart leapt up to claim it, as the tone
Of One beloved. . . . .

Once more
He made, in the tone which thrilled my heart before,
The same request: "I would abide with thee
This night;—forbid Me not, but let Me see
The chamber for thy guests."

Alas! that word
Did waken me, as with a sudden sword,
And I made answer (though I *think* I knew
Who spake to me): "This dreary, mournful place,
Which once was Home to me, and showed a face
Of welcome unto all who came, is now
No longer meet for guests: I can allow
None such to enter." . . . .

But bending o'er
My sinful head, He murmured, soft and low,
"God will forgive thee. Father, be it so;
He knew not what he said." . . . .

"Master," I said, with tears
And tremblings in the night, "if bitter years
Should be appointed me, because my soul
Refused so sweet a Guest, yet let them roll
All heavily and slowly over me
As chariots of wrath, till utterly
They crush my heart; I shall not think the fate
Too hard for such a sin. And at the gate
Of Death and Sorrow I will look for Thee!"
But He made answer low and tenderly. . . .

"The bitterness of Death behind thee lies,
And not before. Henceforth shall mysteries
Of heavenly Love be with thee from the Lands
Of Light. The chamber built for Me of old
Was given to another; but, behold!
This night I come—I come, Whose right it is." . . . .

Thus, more than Conqueror,
He entered. As His fragrant garments swept
The threshold of the house, the inner door
Flew open for my Lord.
A voice, that wept
In that lone chamber of my heart, was stilled
Forever at His entrance. Music filled
The house—and Light, and Peace.

Monday, 16th. *Mark xiv. 17 to 21.*
They came, thirteen in number, to the guest-chamber, and ate the last Passover. That feast had ever been a memorial of a great deliverance wrought by God in the earlier years of the national history, and had been observed in families as a social festival. Jesus gathered round Him those who were, according to His own teaching, most nearly related to Him (see chapter iii. 34, 35), and so grafted the new on to the old. Looking back at that gathering, the most conspicuous fact is the sorrow of the Master. He has found His way to that last gathering of His own through all the enmity of the leaders of the people, and He knows that there are closing around Him their plots and plans for His destruction. The anguish of His heart finds expression in that appalling declaration, "One of you shall betray me." The representative of hell was in the company, holding most likely at that moment in the bag the thirty pieces of silver which were the price of the blood of the Lord. Let us quietly think, not of Judas, nor of the disciples, but of that wounded heart of Jesus.

From H. Melville:

"The Son of man goeth as it is written of him." But this determination, this certainty, left undiminished the guiltiness of those who put Christ to death. They obeyed nothing but the suggestions of their own willful hearts; they were actuated by nothing but their desperate malice and hatred of Jesus, when they accomplished prophecies and fulfilled Divine decrees. Therefore was it no excuse for them that they were only bringing to pass what had long before been ordained. The whole burden of the crime rested on the crucifiers, however true it was that Christ must be crucified. It did not make Judas turn traitor that God foreknew his treason, and determined to render it subservient to His own almighty ends. God, indeed, knew that Judas would betray his Master, but God's knowing it did not conduce to his doing it. It was certain, but the foreknown wickedness of the man causes the certainty, and not the fore-ordained performance of the deed. Oh! the utter vanity of the thought that God ever places us

under a necessity of sinning, or that because our sins may turn to His glory they will not issue in our shame.

Tuesday, 17th. *Mark xiv. 22 to 25.* In this institution of the breaking of the bread as a perpetual feast of remembrance and proclamation, it is of the greatest interest to note the attitude of our Lord. In His departure He makes arrangement for the keeping the fact of His death constantly in the memory of His people. Not His life, or miracles, or teaching, but His DEATH. That will prove to be to all His own the entrance on His life, but it is to be that death itself which, by the sacred rite, is kept before the thought of the Church and the world. Then notice what aspect of His death it is that occupies His thought. He does not dwell upon the darkness and the agony, but upon the triumph, the accomplishment of Love's purpose, "My blood—shed for many." To Him, death, and that through unfathomed deeps of suffering, was the way to victory, the ascent to the throne of gifts. "The many" were on His heart and the vision of them was the strength which sustained Him in the pathway of His sorrow, for "Love is strong as death. . . . . Many waters cannot quench love."

From Alexander Maclaren:

All the objects around us are to be regarded by us as being symbols and memorials of our Lord. Bread and wine are very common things: the act of eating and drinking is not a very elevated one; a supper-table is by no means a very holy place. And when Christ selected such a place, such a time, such an act, such common materials, as being the fitting embodiments of the grandest and most precious truths of His gospel, in addition to all the other things that He did by such a selection He did this furthermore—He showed us that all material things as well as that bread and wine which He chose for the special purpose, were fitted and were intended to impart the same symbolic and memorial teaching which these two are especially selected to do. The bread and the wine have an adaptation to speak to us about Christ's flesh and Christ's blood, about Christ's sacrifice, about eating and drinking it as the sustenance of our spirits; but they are not more adapted,—or at least not in a different way, though in a different degree,—than the rest of the common objects which lie around about us. The whole universe stands here not only to say to us, "Look, there are works of design, there must be a Designer; there are certain qualities which you may infer as existing in the Maker of all these things"; but to say to us, "Look, there, in these creatures, is a mirror in which you may see—not only capable of being inferred, but shadowed and typified—the Divine Spirit that made them, the laws of His being, and the revelation of Himself." All things that are, are the shadow and image of heavenly things. The highest lesson they can teach is, to remind us of and to symbolize for us the uncreated and everlasting Wisdom and Love and Beauty which lie beneath them, and ripple up through them.

Wednesday, 18th. *Mark xiv. 26 to 31.* Jesus joined His disciples in singing. Most probably they sang the concluding portion of the Hallel (Psalms cxv.-cxviii). Read these Psalms thinking of Christ singing them under the circumstances of that last Passover and new feast, with Gethsemane and the cross just ahead. Mark carefully every phrase, and think of the thrill, and power, and exquisite pathos of that voice as it sounded truths all homing in Himself. Comment is impossible. Meditation in loneliness is alone fitting. Peter was perfectly sincere in what he said, and so were they all. There was no conscious self-assertion in their declarations. None of them had any true conception of their own weakness, or of the power of the enemy. Christ knew all, and therefore foretold the coming fall. There was great tenderness in His thus declaring to Peter His knowledge of that awful stumble, for that foretelling linked to a certain "look," wrought wonders by and by.

From J. C. Ryle:

How well our Lord foreknew the weakness and infirmity of His disciples. He tells them plainly what they are going to do. "All ye shall be offended because of me this night." He tells Peter in particular of the astounding sin which he is about to commit. "This night, before the cock crow, thou shalt deny me thrice."

Yet the Lord's fore-knowledge did not prevent His choosing these twelve disciples to be His apostles. He allowed them to be His intimate friends and companions, knowing perfectly well what they would one day do. He granted them the mighty privilege of being continually with Him, and hearing His voice, with a clear foresight of the melancholy weakness and want of faith which they would exhibit at the end of His ministry. This is a remarkable fact and deserves to be had in continual remembrance.

Let us take comfort in the thought that the Lord Jesus does not cast off His believing people because of failures and imperfections. He knows what they are. He takes them with all their blemishes and defects, and, once joined to Him by faith, will never put them away. He is a merciful and compassionate High-priest. It is His glory to pass over the transgressions of His people, and to cover their many sins. He knew what they were before conversion,—wicked, guilty, and defiled; yet He loved them. He knows what they will be after conversion,—weak, erring, and frail; yet He loves them. He has undertaken to save them, notwithstanding all their shortcomings, and what He has undertaken, He will perform.

Thursday, 19th. *Mark xiv. 32 to 42.* No apostle witnessed the agony of Gethsemane. One was arranging for the taking of the Master by the mob. Eight were left outside the gate. Three were asleep inside. Heaven and hell watched the conflict. Much has been written about this dread hour, but none can fathom its mystery of darkness and suffering. The sense of death. The weight of sin. The fear. We can only reverently contemplate the whole scene, and say, Such sorrow is beyond us. We are bowed to the dust in its presence as we remember that our sin is its explanation.

Death and the curse were in our cup—
O Christ, 't was full for Thee!
But Thou hast drained the last dark drop—
'T is empty now for me!
That bitter cup—love drank it up;
Now blessing's draught for me.

From S. A. Alexander:

"Couldest thou not watch one hour?" The appeal comes to us not only as individuals, but as members of the organic body we call "the Church." Whatever may be thought of the very singular age in which we live, we are all agreed on one point, that it is an age of transition, a time whose thought and feelings and ideals are not fixed, permanent, complete. It is the one short hour in which we as Christians are called upon to "watch" with Him. And we can do it best, not by engaging in theological disputes, still less by ignorantly rejecting the genuine results of historical or scientific research, or by trying vainly to smother the flame of free inquiry, but by more maintaining our Christian principles unshaken, by offering to men the sweet apology of a holy and self-devoted life, by making them feel that with us at least religion is a reality and not a form. Christianity is not a system of beliefs, but a life, a new life, in the world. "I am come that they might have life, and that they might have it more abundantly." The thoughtfulness, therefore, and patience and self-devotion of our daily work may become the best apology for the Christian faith; for the new life that is thus lived in the Spirit of Christ is an argument which men can neither answer nor ignore.

Friday, 20th. *Mark xiv. 43 to 52.* What a paragraph for painting. For background the sombre shade of the trees of the garden. For light the fitful glare of the torches. Hell let loose in the priest-inspired rabble, led by Judas, on whose face is depicted the feverish fierceness of fear. Earth trembling, and cowardly, and impetuous in the disciples led by Peter, in folly and flight. Heaven, quiet, calm, regal in the person of the Son of man. Mark omits incidents full of interest, but gives us this rapid view of the crisis, full of movement, full of color, and it is in perfect harmony with the whole gospel. And yet the full force of the whole scene is only realized when instead of looking at Judas or Peter, I realize that I play a part in that awful enactment, and that, wonder of wonders, I am in His heart as He endures!

Alas! for me the guilt is mine
Whene'er against Thy will benign
My treacherous heart hath stood;
Mine are the lips that have betrayed,
Mine is the debt which must be paid
With groans, and tears, and blood.
—*Matthew Bridges.*

From J. C. Ryle:

There was no accident or chance in any part of the close of our Lord's earthly ministry. The steps in which He walked from Gethsemane to Calvary were all marked out hundreds of years before. The wrath of His enemies—His rejection by His own people—His being dealt with as a malefactor—His being condemned by the assembly of the wicked—all had been foreknown, and all foretold. All that took place was only the working out of God's great design to provide an atonement for a world's sin. The armed men whom Judas brought to lay hands on Jesus, were, like Nebuchadnezzar and Sennacherib, unconscious instruments in carrying God's purposes into effect.

Let us rest our souls on the thought, that all around us is ordered and overruled by God's almighty wisdom. The course of this world may often be contrary to our wishes. The position of the Church may often be very unlike what we desire. The wickedness of worldly men, and the incon-

sistencies of believers, may often afflict our souls. But there is a Hand above us, moving the vast machine of this universe, and making all things work together for His glory. The Scriptures are being yearly fulfilled. Not one jot or title in them shall ever fail to be accomplished. The kings of the earth may take counsel together, and the rulers of the nations may set themselves against Christ, but the resurrection morning shall prove that, even at the darkest time, all things were being done according to the will of God.

Saturday, 21st. *Mark xiv. 53 to 65.* Let it be most solemnly and continuously borne in mind that the chief actors in all this awful and tragic chapter of human history were the priests. They hated Him. They bribed one of His twelve to betray Him. They procured false witness against Him, and when this failed, contrary to all law, they themselves became accusers, and on their own accusation condemned Him. Man's sin had its most awful manifestation in the death of Jesus, and, therefore, priestism is the most terrible form of human depravity in itself and in the results it produces. Whenever and wherever in all human history, a man has come between God and his fellow men, he has eventually turned his back toward God and occupied himself in oppressing and ill-treating his fellows. We learn many lessons concerning human nature in these last scenes in the life of Jesus, but none is more vividly written than this: there should be no room given to the priest in the home, the Church, or the nation.

From C. H. Spurgeon:

Amid the din of these lies and perjuries, I hear the still, small voice of a truth most precious, for like as Jesus stood for us at the bar, and they could not cause an accusation to abide upon Him, so when we shall stand in Him at the last great day, washed in His blood and covered with His righteousness, we, too, shall be clear. "Who shall lay anything to the charge of God's elect?" If Satan should appear as the accuser of the brethren, he will be met by the voice, "The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the burning?" Yes, beloved, we, too, shall be cleared of slander. Then shall the righteous shine forth as the sun in the kingdom of their Father. The glorious righteousness of Him Who was falsely accused shall deliver the saints and all iniquity shall stop her mouth.

Sunday, 22nd. *Mark xiv. 66 to 72.* Such a fall as that of Peter comes to no man suddenly. The preparation for it lies back in the story, and began singularly enough immediately after his noble confession, "Thou art the Christ." His Lord commended and blessed him then, and proceeded to speak to him about the coming cross. Peter shunned it, shrank from it, and from that time there was a succession of blunders, and a growing sense of estrangement until he found himself gathering warmth and comfort at a fire which the enemies of his Lord had made, and when there sounded upon his ear the second crowing of the cock, he remembered that he had thrice denied his Master as He had foretold. The moments of highest spiritual elevation are fraught with great peril to us all. They almost invariably precede a new call to cross-bearing, and if we fail, the distance to blasphemous swearing may be much shorter than we think. Christ never presents the cross to anyone until all the preparatory ground has been traversed. Not until Peter had confessed Him Messiah, did He attempt to lead him into the larger truth of the necessity for suffering and death. When He confronts us with the cross, we have no choice but to consent or to go back upon the position already reached.

Not only Peter in the judgment hall,
Not only in the centuries gone by,
Did coward hearts deny Thee, Lord of all;
But even in our time, and constantly;
For feeble wills, and the mean fear of men,
And selfish dread, are with us now as then.

To-day we vow allegiance to Thy name;
To-day our souls, ourselves, we pledge to Thee,
Yet if a storm-wind of reproach or blame
Rises and beats upon us suddenly,
Faltering and fearful, we deny our Lord,
By traitorous silence or by uttered word.

We close our lips when speech would wake a sneer;
We turn aside and shirk the rougher path;
We gloss and blink as if we did not hear
The scoffing word which calls for righteous wrath.
All unrebuked we let the scoffer go,
And we deny our Lord and Master so.

Come, Thou, as once of old Thou camest in
And "looked on Peter" in the judgment hall;

Let that deep, grievèd gaze rebuke our sin,
Questioning, recalling, wakening, pardoning all,
Till we go out and weep the whole night long,
Made strong by sorrow as he was made strong.

Susan Coolidge.

Monday, 23rd. *Mark xv. 1 to 20.* In the person of Pilate, the great Roman Empire came into contact with Christ, hesitated, arrested by His imperial presence, attempted to secure itself by its ordinary methods of policy and force, and then fell crushed and broken forever. Yes, it was Pilate and Rome who were judged and sentenced. Every blow which fell upon Jesus that day from the hands of the brutal soldiery shook the empire to its very foundations. Soon the followers of the Nazarenes dwelt in the catacombs of the imperial city, and by prayer and purity undermined the throne of the Cæsars, and burned up like the fire of God, the rottenness that had gathered round the proud and boastful people.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right.
And the choice goes by forever 'twixt that darkness and that light."

Lowell.

From James Stalker:

"The chief priests . . . . with the elders and scribes and the whole council . . . . delivered him to Pilate."

What a spectacle was that! The heads of the Jewish nation leading their own Messiah in chains to deliver Him to a Gentile governor, with the petition that He should be put to death! Shades of the heroes and the prophets, who loved the nation and boasted of it and foretold its glorious fate, the hour of destiny has come, and this is the result! It was an act of national suicide. But was it not more? Was it not the frustration of the purpose and the promise of God? So it certainly appeared to be. Yet He is not mocked. Even through human sin His purpose holds on its way. The Jews brought the Son of God to Pilate's judgment-seat, that both Jew and Gentile might unite in condemning Him; for it was part of the work of the Redeemer to expose human sin, and here was to be exhibited the *ne plus ultra* of wickedness, as the hand of humanity was lifted up against its Maker. And yet that death was to be the life of humanity; and Jesus, standing between Jew and Gentile, was to unite them in the fellowship of a common salvation.

Tuesday, 24th. *Mark xv. 21.* Never was man "impressed" for more honorable service. What honor, indeed, to render the smallest service in that hour of loneliness to the suffering Saviour. It is most probable that this man became a devout follower of the Master, and that his sons, Rufus and Alexander, also were well known to the early Christians. It is almost inconceivable that any man could so serve the Master in those last sad hours without coming under His gracious power.

Shall Simon bear the Cross alone,
And all the rest go free?
No! there's a Cross for everyone,
And there's a Cross *for me.*

Oh, that we might have helped Him! Is that the sigh that escapes us? Then there need be no waiting. We can help Him and just in this way. He waits to-day more for souls ready to share His reproach and be identified with His cross than for any other kind of helper. There are multitudes still consenting to His death. How many are dying with Him?

From Alexander Maclaren:

Christ's cross has to be carried to-day; and if we have not found out that it has, let us ask ourselves if we are Christians at all. There will be hostility, alienation, a comparative coolness, and absence of a full sense of sympathy in many people with us, if we are true Christians. There will be a share of contempt from the wise and the cultivated of this generation, as in all generations. The mud that is thrown after the Master will spatter in our faces, too, to some extent; and if we are walking with Him, we shall share to the extent of our communion with Him in the feelings with which many men regard Him. Stand to your colors! Do not be ashamed of the Master in the midst of a crooked and perverse generation. And there is another way in which this honor of helping the Lord is given to us. As in His weakness He needed some one to aid Him to bear His cross, so in His glory He needs our help to carry out the purposes for which the cross was borne. The paradox of a man carrying the cross of Him Who carried the world's burden is repeated in another form too. He needs nothing, and yet He needs us.

Wednesday, 25th. *Mark xv. 22 to 32.*

"I saw One hanging on a tree,
In agonies and blood,
Who fixed His languid eyes on me,
As near His cross I stood.

"Sure never till my latest breath,
Can I forget that look;
It seem'd to charge me with His death,
Though not a word He spoke.

"My conscience felt and own'd my guilt,
And plunged me in despair,
I saw my sins His blood had spilt
And helped to nail Him there.

"A second look He gave, which said,
'I freely all forgive;
This blood is for thy ransom paid,
I die that thou may'st live.'"

So would we gaze and wonder with a great strange contradiction and combination of emotion. Such sadness, as we remember that our sin caused Him the pain unutterable! Such gladness, as we reverently bathe in the river of His grace!

From Newman Hall:

Of all spots on the earth Golgotha was the most dishonored and odious. Thus He Who occupied the highest place in heaven stooped to the very lowest, that He might lift up with Himself to glory those who had sunk to the deepest abyss of sin, and that the very vilest need not despair. To Golgotha, the region of death, they led the Lord of Life Who drove before Him the darkest shadows of the dread valley which His footprints rendered luminous for all those who should follow after. To Golgotha, the very citadel of the last enemy, they brought the mighty Champion Who there destroyed the destroyer and led captivity captive. To Golgotha, the palace where Death held his revels, they led Him Who despoiled the powers of darkness, and made the grave the gateway of glory. To Golgotha, where, as in a temple, ghastly sacrifices were constantly offered up to Death, they brought the great Sacrifice Who, by the oblation of Himself once for all, fulfilled the claims of law, and Who, when He had "overcome the sharpness of death, opened the kingdom of heaven to all believers."

Thursday, 26th. *Mark xv. 33 to 41.* These verses contain the account of the deepest darkness, and the actual death of Jesus. The cry which is recorded by Mark alone, admits us as far as it is possible for us to go in contemplation of the suffering of the Lord. It is certain that it reveals the fact of the clouding of the Divine vision, and this in itself proves the vicarious character of the cross. If He was only a martyr, why did God forsake Him only of all the noble army? If God did not forsake Him, how came it that He should charge upon God that He did? The awful fact remains, that God forsook Him, and that for our sakes. He died, and immediately there was a movement towards dispensing the glorious results of His victory, "the veil of the temple was rent in twain from the top to the bottom." The barrier 'twixt God and man was destroyed. A new and living way was opened to the presence of God. From that moment the cross admits to, and excludes from the Holy Place, according to the relation men bear to Christ.

From George Macdonald:

Thus the will of Jesus, in the very moment when His faith seems about to yield, is finally triumphant. It has no feeling now to support it, no beatific vision to absorb it. It stands naked in His soul and tortured, as He stood naked and scourged before Pilate. Pure and simple and surrounded by fire, it declares for God. The sacrifice ascends in the cry, "My God." The cry comes not out of happiness, out of peace, out of hope. Not even out of suffering comes that cry. It is a cry in desolation, but it came out of faith. It is the last voice of truth, speaking when it can but cry. The divine horror of that moment is unfathomable by human soul. It was blackness of darkness. And yet He would believe. Yet He would hold fast. God was His God yet. "My God"—and in the cry came forth the victory, and all was over soon. Of the peace that followed that cry, the peace of a perfect soul, large as the universe, pure as light, ardent as life, victorious for God and His brethren, He Himself alone can ever know the breadth and length, and depth and height.

Friday, 27th. *Mark xv. 42 to 47.* When Joseph of Arimathæa went into the presence of Pilate he contracted defilement which made it impossible for him to take part in the feast that was approaching. That defilement was made deeper by his contact with the dead. Yet no men had such keeping of the feast as did the two secret disciples, Joseph and Nicodemus, who dared the ceremonial defilement in order with tender hands to care for the Holy One of God Who was never to know corruption. Dr. Chadwick gives a beautiful thought in this connection: *"Wonder-*

ful to imagine the feelings of Joseph in heaven to-day, as he gazes with gratitude and love upon the glorious Body, which once, for a little, was consigned to his reverent care."

"What! is this the only rest
Earth affords her heavenly guest?
For the Child she had no room,
To the Man she gives—a tomb.

"Such a day deserves its night.
O sleep on and gather might;
When it pleases Thee to wake,
Tomb and world alike shall shake."

—*Lynch.*

From G. C. Hutton:

It is upon this dead body we must fix our eye. We must understand by faith that the dead Christ fulfills a great part in the history and economy of our salvation. We are allowed to gaze until the reality of His death is pressed home on our soul. There in that dead body we see the power of the law. Who can stand against that stroke and live? Christ Himself is smitten by it to the dust of death. His connection with us, His adoption of our liabilities, His taking of our sins, though Himself spotless and righteous, lays Him low.

Is this Providence we ask, that cares for the sparrow's fall and numbers the hairs of our head? How loose all seems, how casual, how easily natural, as if there were no more care in heaven for this sacred body than for the malefactor's corpse or the torn prey of the fields! Yes, this is Providence, which finds its instrument in every fluctuation of human feeling, in every incident and circumstance of the hour, all united by invisible connections to the past and to the future, a life of purpose and of agency stretching from the throne of God through all history, and joining the eternities. Do not fear for the dead Christ! Wait and watch but long enough—and it shall not be unduly long: you shall see stirrings of life beneath the shroud, the color of resurrection on the pallid cheek; you shall behold the old glistening of the eye of love, you shall see the erect, resuscitated form, hear the footstep of the Conqueror of death, and the tones of "the voice that was still."

Saturday, 28th. *Mark xvi. 1 to 8.* How completely all His disciples had missed the meaning of His teaching concerning His own resurrection may be gathered from these opening verses. The women were bringing spices to embalm Him, dead, and wondering who should roll them away the stone. They had not the slightest idea of His being alive. And yet He had told the twelve again and again of His resurrection. Indeed, He had never spoken of His cross without also announcing this fact of His resurrection. In spite of this failure on their part either to listen, or to believe, He made provision for their reception when they should come to the tomb. They found a heavenly visitor. Why was this angel waiting? Surely his presence is a manifestation of the great tenderness and grace of Jesus. He knew they would come, and commissioned this unfallen one to be there, to announce His resurrection, and He gave him a message to deliver for Him to these trembling women, that they might bear it on to the disciples, *and Peter.* Oh, the gentle love of the Lord, how precious is this exquisite provision for all those who had so sadly failed! By what gentle and wondrous ways He restoreth the souls of His own.

Selected:

What does the resurrection of Jesus Christ mean to me? How much of my life, of my thought, of my resolve day by day, is influenced by it? Put to yourselves the supposition—for a Christian, the dreadful, the impossible supposition—that the resurrection should be shown to be untrue. What would you have lost? Try to estimate the difference in your thoughts and lives which the loss of this truth would involve. . . . . If we get this question honestly answered, we may form a tolerably fair estimate of the value of our faith in Christ's resurrection at this moment. If we do indeed believe that He has risen, that stupendous faith does, and must, mold thought, feeling, resolve, in all kinds of ways; if we do believe that He is risen and living, then we know that to part with this faith would be to the life of our spirits what, if the thing were possible, the extinction of the sun's light and warmth in the heavens would be to all beings that grow and breathe upon the surface of the earth.

Sunday, 29th. *Mark xvi. 9 to 18.* These verses give us a very condensed account of the Lord's sojourn upon earth after His resurrection. It seems as though He loved the world and lingered on it in intense affection. Undoubtedly there was nothing casual about this sojourn. Every appearance to His disciples had its special importance, and all were directed to restoring them from the distance and the darkness into which the last awful days seem to have driven them. He remained long enough and appeared to a large number enough to

put absolutely beyond all doubt the fact of His resurrection. The preaching of that was to be the great central factor in their work, and it was necessary that the testimony should be varied and positive. There is a very beautiful revelation again of His grace and love in His appearing first to Mary Magdalene out of whom He had cast seven devils. What a proof of the perfection of the justification resulting from His death and resurrection. From Mary He had cast forth the polluting dwellers, and now He has won His victory He meets her and talks to her. Are you ever tempted to feel, my soul, that the society of reclaimed souls is hardly good enough for thee? Learn better of thy risen Lord!

From D. L. Moody:

Come with me to that scene in Jerusalem where the disciples are bidding Him farewell. Calvary, with all its horrors, is behind Him; Gethsemane is over, and Pilate's judgment hall. He has passed the grave, and is about to take His place at the right hand of the Father. Around Him stands His little band of disciples, the little Church He was to leave to be His witnesses. The hour of parting has come, and He has some "last words" for them. Is He thinking about Himself in these closing moments? Is He thinking about the throne that is waiting Him, and the Father's smile that will welcome Him to heaven. Is He going over in memory the scenes of the past; or is He thinking of the friends who have followed Him so far, who will miss Him so much when He is gone? No, He is thinking of His enemies, of those who would hate Him, of those who would have none of His gospel, of those who would say it was too good to be true, of those who would make excuse that He never died for them. And then turning to His disciples, His heart just bursting with compassion, He gives them His farewell charge: "Go ye into all the world, and preach the gospel to every creature."

Monday, 30th. *Mark xvi. 19 to 20.* There is a calm dignity about Mark's brief account of the Ascension, which is a very appropriate ending to this gospel of the Servant. He "sat down at the right hand of God." His service ended and so rendered that the most fitting place for Him is the place of highest honor. The Servant of all has taken the place of Chief of all. And yet His triumph is not cessation of activity, for as they go forth to preach the Word everywhere, in obedience to His parting instruction, He works with them, and gives the signs which confirm the truth of their message. Thus the last manifestation of the grace which has been so conspicuous is that He sends us forth to carry on His work; and He is with us.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

"Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

"Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

"In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live."

—*W. Gladden.*

Selected:

"The Lord working with them." There is a sweet legend hanging about an old church in England, and it tells the great truth well,—how centuries ago, when the monks were rearing it, a new temple for the worship of their God, there came among the workers a strange monk, unasked, who always took on himself the heaviest tasks; and how at last, when a particularly gigantic beam was needed for a position as important as that of the keystone of an arch, and when, with sweating strain and united effort, it was lifted to its place, it was strangely found to be some feet too short. No device of the builders could remedy it; they had tried their best with it, they had used the most careful measurement they knew, but how sadly they had failed! There it was, too short, and their utmost skill could not find remedy. The night closed in upon the tired workers, and they went to their rest with sore hearts, leaving only this unknown monk, who would go working on. But when the morning came, and the workers came forth again, they saw the sunlight falling on the beam exactly in its place, lengthened to the precise dimensions needed, and resting accurately on its supports. But the unknown monk had disappeared. Yet the workers knew Him now, and were certain they could carry the temple onward to its topmost turret. For He Who had been working with them and supplying their lack of perfect work, they came now to know, was none other than the Lord Himself. They were not unhelped toilers. Nor are we.